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Without Concealment----Without Compromise.

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"The Peculiar Institution."

From the True Wesleyan.

FROM THE SOUTH—READ! READ!

BROTHER LEE—The following extract is from a long letter written me from a lady living in East Florida, who is an extensive slaveholder, her husband owning two or three hundred slaves:

"Slavery, I think, is one of the most abominable institutions that the wickedness of man ever invented. I can see no justice in one mortal appropriating the labor of another to their sole use and benefit: Slavery demoralizes the whites as well as the blacks. But where there is so much hard work, there is not so much time for committing iniquity among the whites. It demoralizes the latter by fostering the passions, causing laziness, bad temper, giving an incentive for the love of dictation and other base things, which would not be very modest to mention here. I could mention several gentlemen whom I know, who have black wives, unmarried as well as married. Children are raised here with the idea that negroes are put here for the express purpose of contributing to the enjoyment and indolence of themselves. They think it almost a sin to get a horse or a drink of water, if there is a negro in hearing of the voice. It makes no difference how much fatigued the poor creatures are, they must start at the beck.

"Slavery blunts every sympathetic feeling of the human heart. From their infancy children are accustomed to see slaves tied up and cut to pieces. You know that a common whipping is from thirty to forty lashes on the skin, and it is no uncommon thing for them to get two hundred or three hundred lashes. The blood generally starting after the first half dozen lashes. Many persons instead of whipping, beat them unmercifully.

"There is now an old woman, (here the name is given,) under the charge of the marshal, at N——, (the name of the place is given,) who, for whipping a woman, or rather causing her to be whipped to *death*, was before the grand jury last court. The citizens, however, are not willing to sit as jurors on her case, as she is so aged. They do not, will not condemn her. Her children are solicitous that she may be sent to the penitentiary, in order that they may get the property; and had it not been for this, her case would not, probably, have been noticed. It seems the old mistress had been or was ill, and the said negress was employed to brush the flies and keep them off the patient; by some means the negress hit the mistress in the face with the brush. The following was her punishment: She was taken out before the door, her arms extended to two trees, being stretched to their utmost, and naked. Two negro women commenced whipping her at eight o'clock in the morning, and with short intervals, whipped until 2 P. M. She begged her mistress to allow her one drop of water to quench her thirst, and time to pray, as she had been very wicked, and would go to hell unless she could pray; but all to no effect. She was not allowed to call upon *God*. She was untied at two o'clock a dead woman. Her *murderer* will no doubt go unpunished. You must have known this *woman*, I should have said devil. It was old Mrs. S——. There are some other horrible circumstances connected with this case, which I forbear mentioning, for the want of room.

"As it regards treating negroes well, it cannot be done. The law establishes a standard for their treatment. Instance as a part, they get one peck of corn per week, and one or two suits of clothing annually; at the same time have to work every day, including Sabbaths very often. There is no preaching in Florida for the benefit of the slaves, unless they attend with their masters, and these are domestics, if any. They cannot go inside the church! But let me forbear; I am almost alarmed for what I have already written. If I come North this fall, I will give you my views more fully. Remember, this letter is confidential. Yours, &c. G. S.

From the Pennsylvania Freeman.

KIDNAPPING.

SALEM, 4th mo. 30th, 1845.

My much esteemed Friend:—I think it right to forward to thee the earliest correct information I have been able to obtain of the capture of some runaway slaves—one of the most horrifying outrages I have heard of. On the evening of the 14th of this month, an old man by the name of Robert Hardcastle, from the State of Maryland, Caroline county, with a wagon, and several men stopped at Salem, got another wagon, more men, and left for Stow-neck, between Cumberland and Salem counties, with a colored man for their guide (bribed no doubt); arrived about midnight at the lonely hut of James Summery, seized his wife with her four children, the husband and father being free. They pounced upon their helpless prey, as mercilessly as wolves or hungry bears. The mother, Harriet Summery, agd 36 years, daughter Mary Ann, 17, Susan 15, Stephen 10 or 12, Caroline and Charity younger—of course they could make no resistance—carried them through Salem the latter part of the night, husband following, to Craven's Ferry, on the Delaware; sent for James Newell, magistrate, and Methodist class-leader. I understood him to say that Newell asked Harriet if she knew "that man." Her answer was "yes." "Did you ever live with him?" "Yes" Why did you leave him?" "Because I wanted to be free." (Newell said, from her countenance and manner, when repeating the story, that she feared to tell a lie. I hoped he would profit from the lesson.) "How long since you left." "Seven or eight years." "How many children have you had since you came here?" "Three." "Are you willing to go back?" She made no answer. Newell said he gave the master authority to take her with her five children, just as unhesitatingly as he would other kind of property, wherever he might find it. I had no doubt of it. I asked him about the rights of those three children born in a free State. Told him he might have some difficulty about that. The last children had a right to freedom. He said she would have taken them with her at any rate. I told him I hoped I should have preferred parting with my right hand rather than do such an act. He said he was placed in the office by the highest authority, his conscience justified him in it both night and day. I have no doubt he got a high reward. He said he was told that Hardcastle sold the woman and children at Newcastle for seventeen hundred dollars. I am not much for law, but I wish Newell could be made to bring those three children back. He is a rank Colonizationist, and very influential in his church—I should take him to have just humanity enough for that. Thine ever. E. MOORE.

Pro-Slavery.

From the Emancipator.

ROGERS AND GARRISON.

A controversy is now going on between N. P. Rogers, of Concord, N. H. editor of *the* Herald of Freedom, and W. L. Garrison, of Boston, editor of the Liberator, which is conducted with much of the spirit appertaining to the men; and which the actors appear to regard as one of the most momentous things of the age. From the style of the bulletins on either side, one would infer that the struggle could be adequately celebrated only by the pen of another Homer, and that at least all living men, and a considerable part of posterity, were looking on with wonder at the blows they inflict, and with intense solicitude to see which beats, as though themselves had a whole suit of clothes, or some other great interest at stake on the issue. Rogers has been one of the most devoted and thorough-going supporters of Garrison, and has laid on his flattery without stint or bounds; and is now getting his pay, and he does not like it quite. In his paper, of April 18, he refers to a letter of sympathy from that generous soul, Augustus Wattles, of Ohio, and remarks,—

"I can assure the noble writer I love the *memory* of William Lloyd Garrison too dearly to need his kindly caution. Still I thank him for it. I shall never detract an iota from the character I have again and again awarded William Lloyd Garrison. He deserved it all—I never overrated him. I *remember* him with all my former affection for him. But when something, I know not what, and do not care to know, transformed him into a tyrant—when he suddenly displayed himself against me with all the gloomy ambition of Oliver Cromwell, I could no more brook it, than I could understand it. And I cannot now humor it. If he can subdue it, and be himself again—not what he seemed, but what he *was*—for he did not *feign* it—he *was* all to me he ever *appeared* to be—the very soul of affection and truth—if he can recover *himself* I am his and he mine again. If not, I stand where I did in my letter to him. 'His hand has touched the band that united us, and it is severed.' *Can* I stand otherwise? Could he or anybody, respect me if I did? He must abandon his Cromwellism towards me—or we are forever two. Yet I will not disparage him. His fame I will leave on high, where *I placed it*. Other hands may pluck it down—not mine."

There are many who feel as Mr. Rogers does, in the wish that Mr. Garrison could "subdue" his unhappy "Cromwellism," and recover himself as he *seemed* in the early days of abolition, who yet are not quite so sure that his *nature* has undergone a change. Mr. Rogers must be deeply disappointed. He once placed Mr. Garrison on the same pinnacle with Clarkson, and went to England to see how they would look together; but he found that the English people thought there was quite a difference between the two. He also called Mr. Garrison the *Napoleon* of the Anti-Slavery enterprise. And he must admit, however grievously it may bear upon his own feelings, that it is quite in character for Napoleon to repudiate his earliest and most devoted friend, his *plebeian* benefactor, who made him what he was, that he might throw himself and his honors at the feet of the high-born *Maria*.

The same article contains a remark on the curious position of the self-styled non-resistant Garrisonians, in the clamor they are raising about a dissolution of the Union:

"'No union with slaveholders,' is a sonorous cry—but it goes only to the ear, the political ear, and even to that with an uncertain sound. It might be the cry of Liberty party, with whom politics is the panacea for social evils. Yet it is but a war-cry—a cry for civil war. The Union of the States cannot be peaceably dissolved. While the States are *disposed* to be at peace, they never would dissolve it. It must be dissolved in war. It is not a civil partnership, formed in peace, and dissolvable at pleasure of the parties. It was formed of the war of the Revolution, and cemented in the blood of that war. And the dissolution of it must be like its formation,—and like the dissolution of Union that preceded it—the Union with the mother-country. They were eight years dissolving that 'Union.' Could a moral suasion Abolitionist have taken part in that dissolution, and uttered the cry of it? Could he have shouted 'No Union with Britain?' Could he have signed the old Declaration of Independence?"

The fling at "Liberty Party," of course did not hit, for they have no such cry. But the sentiment that this Union was sealed in blood, and cannot be dissolved but by civil war, we believe to be perfectly just and philosophical. "WHILE THE STATES ARE DISPOSED TO BE AT PEACE, THEY NEVER WOULD DISSOLVE IT." It is therefore marvellous, not that a pugnacious non-resistant, like Mr. Garrison, should raise the cry, but that a truly pacific peace-man, like Judge Jay, should join in the cry.

From the New-York Herald.

THE ABOLITION QUESTION—ITS POSITION AND PROSPECTS.

The abolition question is beginning to be invested with fresh importance, not from any intrinsic merit which it possesses, but from the relations it maintains to foreign affairs—to the feeling existing between the North and South—to religious prejudices, and to political movements of all descriptions. During the last week, two Conventions were held in this city, each styling itself "abolition," and inscribing on its banner the purpose of freeing the slaves of the South, and developing abolition opinions of all shades and complexions, to the people of this country and to foreign lands. One of these conventions was avowedly composed of political Abolitionists, who professed to act from party motives, and sought to achieve their purposes in accordance with the principles of the Constitution bearing upon the existing relations of the North and South. The other convention was violent and ultra in its professions and purposes—expressed unmitigated dislike and hatred of the Constitution, and declared its purpose to be the elevation of the flag of rebellion amongst the colored population in bondage, wherever that rebellious movement could be effected in any part of the country.

These conventions and their avowals, have attracted a good deal of observation amongst all intelligent minds, and drawn forth from contemporary journals, a number of curious and interesting remarks on the present aspect of the abolition movement and abolition party. The excitement and interest in this matter, have also acquired additional importance and a wider scope of action, from certain other movements, both religious and political, taking place before us. We allude to the division which is generating on this question amongst several of the principal Christian churches in the land—the Methodists and the Baptists. A dissolution of these churches, divided by the free and slave States, seems to be inevitable all over the country. In addition to that, we see that in some of the slave States, a movement, looking to the abolition of Slavery, has already begun, in the shape of an agitation, by the establishment of journals for that purpose. In this matter, we allude to the proposition of Cassius M. Clay—who rendered himself very notorious by his abolition fanfaronade during the last election—to establish an abolition newspaper in Kentucky, a slave State; and also to the affiliations which have taken place between these movement in the South, and the Abolitionists of the North, for the purpose of forwarding the common purpose of all.

All these movements, incidents, events, preparations, and professions, appear to invest with fresh importance, the whole question of the abolition of Southern Slavery, and to call for an expression of the opinions and feelings of all the sane men in the free and slave States, so that we may know what an influence a concentration of these elementary movements is likely to exercise on society, on the Union, and on the fate of the country. A new interest is, therefore, thus excited on these subjects amongst our journalists, and we perceive in this city, that that portion of the press which professes to be the most respectable, and to control the opinions of society, has divided and taken different sides on certain preliminary elements of the question. The *Tribune* and the *Journal of Commerce*, with all such papers of that vague, hypocritical, religious, or philosophical character, take the side of the slave against the southern institutions, and advocate—affecting, however, to do so within limits of the Constitution,—all measures and agitations that may have the result, prospectively, of destroying the institution of Slavery in the South. On the other hand, the *Courier and Enquirer*, which has also some weight with a certain portion of the public, takes ground strongly, ably, and warmly, against all these movements, whether by convention or newspaper, and argues with a great deal of force against the impolicy, injustice, folly, and absurdity of the interference of Northern Abolitionists with the institutions of the South, in any form, or any shape whatever.

We agree with the *Courier* in almost all its views on this subject. The institution of Slavery in the Southern States, belongs to each of those members of this great Confederacy; and loyalty to the Constitution, as well as other considerations of justice and self-interest, should induce the people of the North to stand altogether aloof from any agitation of this question of Slavery in the South, whether conducted by Cassius M. Clay, or any other man or body of men. But while we thus far concur, with the utmost cordiality, in the views and sentiments of the *Courier and Enquirer*, we must take strong exceptions to one form of the argument which the *Courier* employs, and which we regard as cowardly, hypocritical, ridiculous, and absurd in the extreme. We allude to that particular argument, or rather declamation, which many are in the habit of putting forward—that "Slavery is a curse," but yet that we are prohibited by the Constitution from interfering with this "curse." This form of the argument is the very essence of hypocrisy and cowardice, as we have just remarked. Here it is, in the *Courier's* own words:

With the exception of a band of Southern fanatics, quite as small and quite as contemptible as that of the Northern Abolitionists, the people of this country, in all sections, regard Slavery as an evil,—as a bitter and most disastrous curse, inflicted upon us while we were colonies, by the mother country. The suffering it causes its unfortunate subjects, the blight it has brought upon the region by which it is pervaded, and above all, the danger to the peace and prosperity of the whole country, which hangs like a black and portentous cloud around it, are deeply felt and deeply deplored, by the great body of our people. These sentiments we have always expressed, as we have always cherished. We should hail with infinite satisfaction, any steps that might be taken, consistently with the Constitution and the peace of the Union, to secure its abolition. But we cannot countenance for a moment, the vile and traitorous schemes by which madmen at the North have sought to accomplish its destruction. They violate the solemn compact of the Constitution, trespass upon the rights of the Southern States, and could only end in blood and desolation should they be carried to their consummation.

Our views are altogether different. We do not at all admit that Slavery as it exists in the South, is "a curse." We do not admit that it is an "evil." We do not admit that any useful human rights are withheld from the colored races in the South. The position which these races occupy is their natural position. It is a position in which their comfort and happiness are secured; it is one which gives them a lien upon the soil itself, and effectually preserves them from the sufferings and evils to which the colored races are subject in the Northern States, or in Africa, and to which the lower classes of the white race are subjected in European countries. More folly, more absurdity, and more unphilosophical declamation have been perpetrated by Northern and European writers on this subject, in consequence of their want of candor and courage, and their unwillingness to meet this question on its original merits, than by any other cause of action whatever. It is utterly impossible ever to make the colored race, either of the old world or of this continent equal to the white race. The Anglo-Saxon race has a different and superior origin to that of the colored races, and never can be involved in the same destiny with them. Never under any organization of society, or in any age of the world, can the two races exist on terms of civil or political equality. We thus see in the condition, and character, and position of the colored races in the free States, the operation of that irreversible decree of nature which has made them what they are. In the free States the blacks are in a far inferior condition to that in which they exist in the South. They do not, when thrown on their own resources, possess the faculties or powers which are necessary to secure to them a high condition of social happiness and prosperity. In the South they occupy a position adapted to their capacities and organization. Thus they are happy and comfortable, are in full possession of an adequate measure of civil and religious rights, and are in the employment of an infinitely larger amount of social happiness than the lower classes of the white population of European countries.

Yet in the face of all this, we see the *Courier* and others adopting such a cowardly and contemptible course of argument as that which takes for granted that the Slavery of the South is "a curse." It is, on the contrary, a benefit. It is the natural and best condition of the colored race. The destiny of the Caucasian or Anglo-Saxon race, is to occupy the whole earth. The African and Indian will gradually go out of existence in the process of ages. And here we may advert to the gross mistake and delusion of English statesmen and newspaper writers that in case of a war with this country, the colored races in the South would, as a matter of course, raise the standard of rebellion. Experience has demonstrated the folly of such an idea. During the last war, and in the celebrated campaign of New Orleans, in which General Jackson figured, two of the bravest battalions in his gallant army was composed of colored men, and more patriotism, more heroic love of country, than were evinced by these colored soldiers, did not exist amongst the Anglo-Americans themselves.

We, therefore, regard these abolition conventions and their concomitant movements as ridiculous, absurd, and contradictory in the extreme. They are utterly powerless as respects any influence upon the public mind. So also we estimate the attempt of Cassius M. Clay, aided by such hypocritical and ultra journals as the *Tribune* and *Journal of Commerce*. All these movements are merely the ripples on the great tide of human progress, which in due time will abolish Slavery, when that salutary and beneficial institution shall have accomplished its destiny.

From the same.

The abolition fanatics are, it will be seen, more noisy, virulent, vindictive, and unreasonable, than ever. Nothing appears likely to satisfy them but a dissolution of the Union. To effect that they bend all their energies. And nothing discovers more intelligibly the hypocrisy and hollow-heartedness of these men, than the ruthless violence with which they assail the integrity of the Union. Justice—truth—peace—their country—all are as nothing in the eyes of these fanatics, when compared with their own selfish and designing movements. Look at the intemperance, the violence, the blasphemies—the ruthless denunciations of all that is dear to the Christian or the patriot, which characterize all these abolition meetings, and then judge of the claims of these men to the name of philanthropists. The poison thus seems to carry with it the antidote. All men of sobriety and intelligence turn aside in utter disgust at these exhibitions of raving fanaticism.

The following atrocious paragraph is from a letter in the Albany Patriot of last week:

On my way back to this city, I called and saw James Boyle and wife, at Newark, New Jersey. He is a clerk in a hosiery store. James has learned the character of the Garrison clique to perfection. To use his own language, they are "devils incarnate." He gave me a full history of his battles with Garrison, Phillips, Mrs. Chapman, &c. about their attempts to cover up the rascality and meanness of J. A. Collins; said that they admitted many charges against Collins, but declared it would not do to say it *aloud*—it would be giving New Organization advantage. Said Garrison is as thoroughly enslaved as man can be; that he says only what Mrs. Chapman allows, on controverted points; and told me some things about the controversy in New Hampshire, between Rogers, and Foster, and Abby Kelley, worth preserving, inasmuch as the tribe contemplate a descent upon our State this season. Coming as they do, from Boyle, they are entitled to consideration, these things are. He was very glad to see me; inquired after all the Liberty men whom he had known in our State, and bade us all success as the true and effective representatives of the principles of liberty.

The same writer says, in allusion to our anniversary:

The speeches were of a *loose, declamatory character*, and though occasionally eloquent, were exceedingly *loose in reasoning*. Their business meetings were marked by *ravings little short of those which lunatics sometimes utter*. W. C. Bell, C. M. Clay's agent, spoke at the anniversary, and then went to *his Infidel Convention*, and boasted, *it is said*, that he was heard with propriety, and that those persons composing the meeting proper, *were rapidly progressing in the* TRUE *faith*—Infidelity—a statement which, *if* he made it, approximated much *nearer to the truth* than some of his statements about the Bible.

From the Liberty Press.

The Anti-Birney Standard more than intimates that its "Refuge of Oppression" is "learning"* the Liberty Press "wisdom." That school of Abolitionists have generally assumed very pedagogical airs in the anti-slavery sphere; and we are not at all surprised that the Standard, like all other pedantics, should pride itself on its achievements over those it regards as its pupils—nay, that it should assume to be the schoolmaster, and treat its exchanges as scholars. We confess, however, we have "learned" something of our non-resistant neighbor—but not the thing it aims to inculcate, but just the reverse. We should be a dull scholar not to learn anything from the exhibitions of folly weekly spread over that sheet. We have taken our "learning" from it in the same manner that certain Grecian youths imbibed their temperance principles; that is to say, by looking at a miserable, reeling drunkard. Its exhibitions of "all talk," "non resistant" abolition has so completely disgusted us with that miserable sham, that we feel no danger of ever being caught by it. However, the Standard may ply us with its "Refuge of Oppression," if it like.

* We can bear the imputation of falsehood, and submit to the abuse which the Liberty party papers are continually heaping upon us, without complaint; but I protest against this imputation of bad grammar. Let your malice, or your ignorance, at least, stop short of defiling our English.

Selections.

From the Morning News of May 10.

ABOLITION OF CAPITAL PUNISHMENT.

A meeting to take this important subject into consideration, was held last evening at the Minerva Rooms. The meeting was numerously attended, and several of the most intelligent and influential of our citizens were present. The exercises, which were of a highly interesting character, were opened by a few remarks from the President of the Society, Vice-Chancellor McCOUN. He stated that the present day had witnessed another of those dreadful scenes at which humanity should shudder, and therefore the occasion was thought fitting to call a meeting, to assemble and commune with our consciences in relation to the object had in view—the total abolition of the gallows. The following resolutions were offered by Mr. O'Sullivan:

Resolved, That, in the opinion of this Convention, the friends of the Abolition of the law of Blood, by the substitution of perpetual imprisonment for the punishment of Death, have much reason for gratification at the progress of public opinion in favor of the principles of this wise and humane reform.

Resolved, That the great and increasing difficulty of getting juries for capital cases, and of obtaining convictions from them—the number of Governors in the Executive chair, Judges on the bench, lawyers at the bar, (even including prosecuting officers,) witnesses on the stand, and editors at the press, all opposed to the punishment of Death—unite in admonishing us, that the day is near at hand, which shall witness the triumph of Christianity, reason, and humanity, over this lingering remnant of old barbarity; and in encouraging the friends of this cause to more vigorous efforts than have yet been made to expedite its consummation.

Resolved, That a National Society for the Abolition of the punishment of Death be formed, to meet at least once a year, the city of Philadelphia being the seat of said society, all the members of the State, County, or Town Societies being members thereof. And that the officers of said National Society consist of a President; the Presidents of the several State Societies for the same object, as Vice Presidents; a Secretary and a Corresponding Committee; and that these officers constitute a permanent Executive Board.

Resolved, That the officers of the said National Society, till the next election by the members assembled in Convention, in 1846, be as follows:

President.—GEORGE M. DALLAS, Vice President of the United States.

Vice Presidents.—The President of the State Societies; those now existing being, Robert Rantoul, Jr. of Boston; Vice Chancellor, Wm. T. McCoun, of New-York; Professor Henry S. Patterson, of Philadelphia.

Secretary.—Professor Henry S. Patterson, of Philadelphia.

Corresponding Committee.—Job R. Tyson, Esq. Professor Charles D. Meigs, Rev. Rufus W. Griswold, Dr. Henry S. Gibbons; with power to add to their own number.

Resolved, That the first meeting of the said National Society be held in Philadelphia on the first Wednesday in October next, the preparations and arrangements therefor being made by the Pennsylvania Society or Committee of Twenty-Five.

Resolved, That the friends of this Reform of all the States of the Union, be earnestly invited immediately to form Societies for the agitation and discussion of this subject, the Punishment of Death; and to place themselves in correspondence with the National Society at Philadelphia.

Resolved, That the Constitution of the Massachusetts Society be appended to these Resolutions, as a suitable model for other State Societies, with proper adaptations.

Resolved, That money being of essential importance for the promotion of this Reform, by the circulation of cheap printed matter, all its friends are requested to send in such contributions as may be in their power, to the officers of either the National or State Societies.

Resolved, That the Constitution of the New-York State Society be amended, so as to require an annual subscription of One Dollar from each member, applicable solely to the purposes of publication and public discussion.

Resolved, That the paper published at Boston, 25 Cornhill, by the Rev. Charles Spear, called "*The Hangman*," for the cheap price of one dollar a year, be recommended to the support of all friends of this cause.

Resolved, That the editors of all newspapers friendly to this cause—or, if not friendly, yet willing to bring the subject fairly before their readers, be respectfully requested to publish these resolutions.

From the Hangman.

CONSTITUTION AND OFFICERS OF THE MASSACHUSETTS SOCIETY FOR THE ABOLITION OF CAPITAL PUNISHMENT.

In our last paper we announced to our readers the formation of a society in this city, for the abolition of Capital Punishment. We simply gave then the name of the President, Robert Rantoul, Jr. We have in another column this week expressed our joy at the formation of this society. We now give the Constitution and list of officers:

Article 1st. The name of this association shall be the Massachusetts Society for the Abolition of Capital Punishment.

Art. 2d. The object of this society shall be to procure the abolition of Capital Punishment in this Commonwealth, and to influence public opinion upon the subject of Capital Punishment throughout the world. It shall seek to accomplish this object by lectures, publications, conventions, correspondence, petitions to legislative bodies, and by all the means proper for influencing public opinion.

Art. 3d. The officers of this association shall be a President, thirteen Vice Presidents, two Secretaries, a Treasurer, and a standing committee of seven members.

Art. 4th. The President, Secretaries, Treasurer, and Standing Committee, shall be resident in or near Boston, and shall constitute an executive board, of which five members shall be a quorum, with authority to fill vacancies.

Art. 5th. There shall be a meeting held in Boston, in the month of January, in each year, for the choice of officers, and for the transaction of other business—to be called by the executive board, who shall also, from time to time, call such other meetings and conventions as they shall believe desirable. They shall audit the account of the Treasurer, and present a report of their doings at each annual meeting. It shall also be their duty generally, to concert such measures as they shall judge best to secure the objects of the society.

Art. 6th. Any person may become a member of this society who is favorable to its general objects.

Art. 7th. This constitution may be amended at any annual meeting of the society, by a vote of the majority of the members present.

OFFICERS OF THE MASSACHUSETTS SOCIETY FOR THE ABOLITION OF CAPITAL PUNISHMENT.

ROBERT RANTOUL, Jr. *President.*

Vice Presidents.—Ellis Gray Loring, Suffolk county; Amasa Walker, Worcester county; John G. Whittier, Middlesex county; Asa T. Newhall, Essex county; Andrew Robeson, Bristol county; Thomas Macey, Nantucket and Duke's county; George T. Davis, Franklin county; Wm. B. Calhoun, Hampden county; George W. Sterling, Berkshire county; David Mack, Hampshire county; Isaac H. Wright, Norfolk county; Seth Crowell, Barnstable county; Ichabod Morton, Plymouth county.

Secretaries.—Walter Channing, Charles Spear.

Treasurer—Francis Jackson.

Standing Committee.—E. H. Chapin, John Pierpont, James F. Clarke, J. A. Andrew, Robert F. Wallcut, Edward F. Head, Uriah Ritchie.

From the Pennsylvania Freeman.

THE PITTSBURGH FIRE.

BY J. RUSSELL LOWELL.

The occurrence of a sudden calamity, like the late fire at Pittsburgh, serves to show us how much sympathy and kind feeling there is in the human heart, when a sufficient cause rouses them, and points out the way for them to act in. But it must needs be a startling shriek for help that shall have cogency enough to call the multitude away from the all-absorbing cares of the world, to labor for awhile in God's harvest field. Alas! with most men, not only the cry for aid, but their own response to it, must be heard by all their neighbors, ere they venture on the untried path of giving loose for once to their humanity. The world is so well pleased with the parable of the good Samaritan as a fiction, that it is tender of injuring the novelty and force of its effect, by producing any parallel to it in real life. The putting of hand into pocket for the relief of the suffering, has become so solemn and formal an occasion, that the trumpet of the newspaper must be blown loudly, before and after so rare and supernatural a ceremony. The good Samaritanism of the nineteenth century must be thoroughly advertised; it does not care particularly whether its left hand knows what its right hand doeth or not, but it is scrupulously mindful that all the rest of the world should be exactly informed upon that point.

We have said that it must need be a sudden and sharp cry that shall have potency enough to call men's attention, for a moment away from the besetting snares of life, to some limited sense of their duty as men. Their eyes must be opened suddenly to some great wrong or calamity. That voice must be indeed a loud and a clear one which shall pierce the dull walls of the church, which shall be heard above the din and turmoil of the market-place, and which shall overleap the charmed barriers of respectability, with the discomposing news of disaster. The Pittsburgh fire was one of these appalling calamities, which arrests the attention and sympathy of all. No doubt there has been on any single day of the past month, a far greater amount of misery and want in this crowded city, than that terrible event could possibly have produced. But that amount is made up of a great number of individual cases, each comparatively unimportant in itself, but summing up into a shocking aggregate. It is impossible so to mass these separate miseries together as to make them strike upon the public heart with the force of a united and single blow.

Now there is a misery in this country, to which the Pittsburgh, and all other calamities, are as dust in comparison. There are brothers and sisters of ours suffering a misfortune which has no equal for grievousness in the whole world, full as it is of cunning devices for the production of human misery. There are men, women, and children, deprived not only of the comforts of home or the luxuries of affluence, but of everything, and that not by a sudden calamity, which leaves them at least the chance of repairing their fortunes with the aid of a whole country's sympathy, but by the deliberate and cold-blooded operation of law, which, not content with robbing them of all human qualities, would rob us of them also, and prevent us from giving our good wishes and even compassion to its wretched victims. There are men who have not had their bricks and mortar licked up by the withering tongue of the fire, but whose own wives and children may be torn from them at any moment, by the will of the barbarian, who blasphemously calls himself their owner. There are three millions of human beings, with souls like our own, who have no right to the blessed name of father, mother, brother, sister, or child.

Here is a case, one would think, which must awaken the whole nation with a desire of repairing so hideous a wrong. Hatred of such a system must be taught to the children of freemen next to their alphabet. The pulpit will launch its heaviest thunders against such heaven-daring impiety. No, the whole nation is dumb. Every sympathy of our nature calls on us to speak out. The voice of God in our own hearts calls on us to speak out. But the cunning of bad men, and our own sinful apathy have contrived to make a bit of yellow parchment of more power with us than the will of God, and the inspirations of our humanity. The Constitution is understood to say to us, "be silent," and we open not our mouths. Alas for us that we should be able, nay, that we should be glad to believe that any instrument of man's device could release us from such divine obligations! It is hard to imagine that God will not impeach us of hypocrisy for our large generosity, where there is a return of thanks and praise, and (perhaps) of profitable trade, and our deafness to the appeal of humbler and obscurer duties.

There was another fire burning at the same time with that at Pittsburgh, which, though it has only been deemed important enough for a passing notice in the newspapers of the day, brought intensest agony to many a heart, and desolation to many a home. The Dismal Swamp has been burning. A melancholy name enough, yet many a poor fugitive from the bloody gripe of our "glorious" Constitution has found, among its dank unwholesome fogs, and in the companionship of its venomous reptiles, a refuge from the high privilege of our law's protection, and a sanctuary from the pursuing bloodhounds of our Christianity. And yet, for all its melancholy name it must have been a noble dwelling-place. It was free at least from any approach of our "Anglo-Saxon" humanity and civilization. It was a safe hiding-place from the gory fangs of our "universal brotherhood." Here, at least, might the poor colored man be free from compulsory patriarchism.

But there was one hunter from whose pursuit there was no escape. The fire was relentless, and unfeeling as our law or our Christianity. And what a home was this to be deprived of! What grandeur of brick and mortar, what stateliness of marble was comparable with it? What gothic arches so magnificent as the interlacing limbs of its hoary pines, with their roof of sky glorious with its fresco-painting of cloud, and hung all night with lamps of stars? What work of Brussels or Tourney could match its yielding carpet of perennial moss; what Gobelin tapistry but would yield to its solemn, mysterious curtains of long gray lichen, festooning its endless aisles?

And the dwellers in this stately habitation—what has been their loss? Nothing that can be estimated by the paltry measure of money. They have not been burned out of house and home, but out of the condition and rights of humanity. They have been robbed by this sudden desolation, not of a happy fireside and domestic peace, but of the very right to their children, nay, to themselves. Many, no doubt, preferred being the victims of their unconscious destroyer, to returning back to the tender mercies of our free institutions, and the thinking, reasoning beings whom those institutions protect in the enjoyment of their "rights." But those who had children, we are told, rather than see those dear ones suffer, chose to carry back to their self-styled masters all this increase of human wealth, to be gambled away, perhaps, at the White Sulphur, or squandered at Saratoga and Newport, to dazzle the envious eyes of Nothern subserviency. There was no insurance at the Dismal Swamp, nor indeed can there be any for life and liberty under the present Constitution of the United States. The only thing that can bring the hope of permanent security to the oppressed, is the victory of moral power over the oppressor. Then freedom will not be driven to the shelter of pathless morasses; the pure light and the continual presence of heaven will be an impenetrable armor around her.

In both the disastrous events to which we have alluded there is a deep moral for us. While our hearts are stirred to active sympathy by the occurrence of such great calamities, let us remember that the misery always silently at work in the world, calls for a daily and hourly zeal as ardent, and for a sympathy as fresh, as those which are summoned up on occasions like these.

From the Providence Gazette, 30th ult.

BAPTIST ANNIVERSARY MEETINGS.

American Home Missionary Society—Excitement on the Slavery question—A Dissolution threatened—Positions of the North and the South.

Our city is full of excitement, from the letting loose of the thunderbolts of Slavery and Anti-Slavery in our midst. The religious ties which bind the North and the South together—the strongest ties which man's nature knows,—are about to be severed. Thread by thread the cord of union—religious union and affection—is giving way, and we are falling upon times which threaten, if not to dissolve the union of the States, at least to break down many of the barriers to dissolution, and to destroy Christian fellowship between the North and the South.

The annual meeting of the *American Home Missionary Society*—a Baptist Association—was held in our city yesterday, commencing at two o'clock, P. M. A great many delegates, mostly ministers of the Baptist denomination—including a respectable number from the Southern States—were in attendance. Everything went on smoothly enough till about four o'clock, when, in the regular course of the proceedings, the subject of Slavery—the most exciting of all subjects—came up for consideration. And then commenced a scene of excitement, amounting almost to disorder, and a clashing of swords which lasted, with only a short intermission, until past ten o'clock.

It seemed that at the last annual meeting—holden in Philadelphia, we believe—the agitation of the same exciting question had given rise to the appointment of a Committee, who were instructed to report a plan of *amicable dissolution*, or devise some means by which members holding conflicting views upon the subject of Slavery could act together harmoniously in the Society. Two reports came from this Committee—the first, from the majority, declaring that the Society had nothing to do with the question of Slavery, and recommending its continuance on the old basis,—and the second, from the minority, declaring that the Society must divide, and proposing a plan of division or dissolution. Of course nothing more than these two reports was wanted to bring into action the opponent feelings of the delegates on the subject of Slavery, and a discussion commenced, which, if it did not arouse anything of bitterness in the breasts of those who heard and participated in it, was at best but poorly calculated to heal the dissensions which already existed. The question was upon the acceptance of these reports and the discussion was chiefly based upon their respective merits, and the character of the facts upon which they were based—the right or wrong of Slavery in the abstract, being but incidently touched upon. It appeared that the Committee, anxious to ascertain the feeling of the denomination upon the subject of dissolution, had addressed circulars to the churches, and that answers had been received from one hundred and seventy-two out of about nine thousand one hundred of these organizations, and that these answers were very generally in favor of dissolution. But it was objected by members, that these churches, as such, had nothing to do with the Society; that very many of them, from not having contributed to its funds, had no constitutional voice in its management—and that, aside from this, the number heard from was so small, that their responses could not be properly taken as the sentiment of the Society or the denomination. On the other hand, the Anti-Slavery delegates of the North contended that the feeling in favor of dissolution was nearly unanimous in their section, and that their people would not longer cooperate with the people of the South, if by doing so, they must lend any countenance to the institution of Slavery. In the course of the discussion, Dr. Wayland, who took part in it, and who had contended that the Society had nothing to do with the question agitated, moved that the two reports be laid upon the table, and this motion finally prevailed.

But this only led to the presentation of the slavery question in a more distinct and palpable form. The Rev. Mr. Welsh immediately rose and offered a resolution, to the effect that it *is inexpedient for the Board of Managers to employ any person as a Missionary who holds property in his fellow-man.* This resolution he supported in a short speech, in which he declared himself opposed to dissolution, but in favor of union only upon grounds that were holy and would prove permanent. When he concluded, it being about six o'clock, the meeting adjourned to meet again at half-past seven in the evening.

On coming together in the evening, Mr. Welsh moved the previous question on his resolution, but finally withdrew the motion, to gratify those who were anxious for discussion; and the Rev. Mr. Dagget, of Georgia—(we may be mistaken in the name, but not in the place)—took the floor, and argued with much energy against the passage of the resolution. It was but the expression of Northern sentiment—and he considered it would be unfair and unjust, as well as unconstitutional, to force it upon a Society that extended over the South as well as the North. It was ungenerous, also, inasmuch as it sought to accomplish on Northern ground, what probably could not be accomplished at other points of the Union. It was against the spirit of the Constitution, as it proposed a test which, had it been insisted on when the Society was formed, would have prevented the South from taking any part in it. It was against the letter of the Constitution, inasmuch as it presented a test of membership which that instrument did not recognize, and which would drive from its embrace, many of the auxiliaries which were now plainly shielded by its ample provisions. He warned the North that if this resolution passed, it would drive the whole South from the Society, and make Christian fellowship between it and the North, a thing impossible.

He was followed by the Rev. Mr. Colver, of Massachusetts, who, with quite as much energy, defended the North, and advocated the passage of the resolution. He did not consider this either a Northern or a Southern Society, or a Society of the North and the South; but a Society of Christians, pledged to follow the precepts of Christ, in the dissemination of the gospel, and bound to put away everything that savored of impurity. He considered Slavery a plain and open violation of the commands of God—opposed to every principle of justice—and contended that those who sanctioned it, or who held men in

their position forced them to wink at. He also argued in favor of the constitutionality of the resolution; and expressed the belief that if it was not passed, the society must and would forcibly disband.

The discussion was kept up by Messrs. Wayland, Welsh, and several others, until after ten o'clock, when the question on a motion to refer the resolution to a committee began to be loudly called for. To stave off this, a motion was made to adjourn, to be next called together by the President. This motion failed, and again the question was called for. A motion was now made to amend the last motion, so as to instruct the committee to report a plan of dissolution; but again the motion to adjourn was made, and again was lost. Once more, amid much confusion, loud cries of "the question," were heard; but a motion to adjourn until Thursday morning took precedence, and after putting the question in two or three different forms, it was decided by the Chair that the motion had prevailed.

FRIDAY, May 2.

The Slavery Question again—Dr. Maginnis' Report—Mr. Colver's amendment—Backing and Filling—Queer course of the presiding officer—More excitement—The question settled—Anti-Slavery in the ascendant.

The American Home Missionary Society held an adjourned meeting yesterday afternoon, when Dr. Maginnis, of New-York, from the Committee appointed to draft a plan of division of the Society, made a report. The report does not recommend division or separation, or anything—except that if separation should take place, the Society having been planted and chartered at the North, and having its Executive Board there, the Northern portion should retain the Constitution and Charter, and the Executive Board should adjust all claims on the Society which should be presented by Southern members or auxiliaries in a liberal and conciliatory manner.

The report and motion in regard to it were debated until 4 o'clock, P. M. and the discussion created an excitement which at several moments threatened to make confusion supreme, and defeat all the objects for which the members had ostensibly come together.

Mr. Colver, of Boston, offered an amendment to the report, to the effect that the Board should not hereafter appoint slaveholders as missionaries, and it was adopted.

After some further exciting conversation, the previous question was called for from all parts of the house. A motion was now made to adjourn,—to stave off the previous question—but was lost, and cries of "the question" were again heard. The President said the meeting must now adjourn, as the house was wanted by the Foreign Board. Mr. Colver asked for the question on the report, and said the members would not be trifled with. The President would not put the question. Mr. Colver then moved that the previous question be now taken, and asked for the vote on his motion. The Chair decided that the motion was debatable. Mr. Colver said, "*I appeal from that decision;*" whereupon the Chair *ordered him to sit down*, and refused to put the question of appeal. Mr. Duncan argued against the taking of the previous question, because, he said, the amendment adopted had made the report unconstitutional; and the motion to take the previous question was lost. A reconsideration was then moved of the vote, whereby Mr. Colver's amendment had been adopted, and it was carried.

The question then recurred on the report as it came from the Committee, but before any vote was taken, the meeting adjourned, amidst the most intense excitement and some confusion, till this morning at 9 o'clock.

This morning the Society again met, and the report of the Committee was again the subject of discussion.

Mr. Colver moved to amend it by adding a resolve declaring it *inexpedient* for the Executive Board to appoint any person a missionary who held or advocated the holding of his fellow-men in Slavery.

Dr. Tucker, of New-York, opposed the amendment, but said he would pledge himself, on the strength of assurances made to him, that if the report was adopted, the Board would *not* appoint any man missionary who held property in his fellow-man.

Dr. Maginnis supported Dr. Tucker in this declaration, and assured the Society that if the report was adopted, no slaveholder would be appointed a missionary. Whereupon,

Mr. Colver arose and said that on the strength of these assurances, which he had no doubt were made in all sincerity, he would withdraw his motion to amend.

The question then came up on the adoption of the report, and it was adopted without a division.

The Society then adjourned, to meet again at the call of the President.

Extracts from the Thirteenth Annual Report of the Massachusetts Anti-Slavery Society.

THE CHURCH.

The length to which this Report has already extended, owing to the prominence which political topics have happened to assume this year, must prevent any very extensive review of Church Action during the same period of time. The Church, as a body, including the great mass of the sects of all names and denominations, still continues to deserve the name bestowed on it by James G. Birney, of the "Bulwark of American Slavery." The great majority of pulpits are dumb, in the presence of these millions of Heathen before their eyes. The cry of the slave, or the voice of his friends, but rarely disturb the slumber of the congregations. The manstealing priest is still invited to break unto the people the bread of life, with his blood-stained hands, in multitudes of churches calling themselves Christian. Few, very few,—so few that they can scarcely be perceived,—are those who have entirely and effectually separated themselves from all slaveholding and pro-slavery fellowship. The action which has sometimes been attempted or taken in the associations of ministers and in individual churches, of an Anti-Slavery nature, has been but too often proved by the subsequent conduct of them who took it, to be but intended to quiet troublesome Abolitionists instead of the spontaneous expression of the genuine humanity of religion.

Upon the Anti-Slavery platform we entertain no discussions as to men's creeds or customs. We only ask all men to give the slave the benefit of both. We leave all men free to decide as to the nature and origin of their religious, as of their civil, character and functions. All we demand of them is that they use them for the overthrow of Slavery, as well as for the destruction of any other political mischief or moral evil. If the Presbytery, the Association, the Convention, the Conference, the Church, will but treat Slavery and slaveholders as they treat the sins, and those who commit them, of which it is the sum, it is all that we have a right to ask. We do not impeach them with folly or with heresy for the doctrine or the discipline they maintain. We merely denounce their inconsistency and hypocrisy if they refuse to apply the one or to inflict the other impartially upon slaveholding and its abettors, as well as upon minor sins and smaller sinners. We have no standard, political or religious, by which to measure men. We only claim the privilege of judging whether or not they agree with the standard they have *themselves* set up. We ask every man, professing to be an Abolitionist, to give us all he has for the help of the slave. We may not ask for less; we cannot ask for more. If he comply with one demand, we are content, whatever may be our private opinions as to the origin or the character of the powers and gifts he puts into the treasury. We take every man, Christian and Infidel, Statesman and Non-Resistant, Churchman and Come-outer, at his own account of himself, and if he be but faithful to his own highest idea of duty, we have no quarrel with him, however widely it may differ from our own. We need the aid of every man, and cannot delay in our warfare to settle the truth or the falsehood of the religious, any more than of the political, dogmas which any of our fellow soldiers entertain on any other subject than Slavery.

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IRELAND.

We have but to repeat, at this time, the story we have told for successive years, of the heartfelt sympathy and cordial help of the Irish Abolitionists. They have still been true to us, to themselves, and to the slave. The encouragement of their words of cheer, and the assistance of their helpful hands, have strengthened and animated us as in times past. At a time when they might well have excused themselves from diverting their attention from the great events which fill the present page of their history, they have been as ready and as willing as ever to send their thoughts and sympathies over the ocean to cheer the hearts of the American slave and of his hated friends. Their large views take in all mankind,—they see that Humanity is one, and they feel the services rendered to the enslaved American must needs redound to the deliverance of the oppressed Irishman.

The Anti-Slavery Fair was again indebted to Irish Abolitionists for many of its most elegant and attractive treasures. The pecuniary result of their contributions was large, but the moral effect upon us, upon themselves, and upon the public of Massachusetts, is of a kind not to be measured or estimated by money. The consciousness of mutual assistance in carrying forward a great and unselfish cause, is of inestimable advantage to them who give, and to us who receive on the slave's behalf. We can only promise to endeavor to deserve these marks of confidence in ourselves and of devotion to our cause, on the part of our Irish and our British friends, by renewed efforts to make them unnecessary by the accomplishment of the deliverance for which they are bestowed.

The Standard.

SPEECHES AT THE TABERNACLE.

(*Concluded.*)

Miss HITCHCOCK, (*continued,*)—The framers of the Constitution established just such a union as the wolf establishes with the lamb which he is devouring. But they say that they intended to establish justice. Tell me that the Cannibal, who serves up an Englishman for supper, and a Frenchman for breakfast, intends to be just; but don't suffer yourselves to be deceived with the idea that the framers of the Constitution of the United States, with all the light and knowledge which a three-penny tax on tea—so oppressive that they were called upon to oppose it—could afford—don't believe they intended to be just! They took from the poor slave not merely three pence, but pence, pocket, life, body, soul, and all; and will you say that they intended to be just? Think for a moment of the horrors of the African Slave-Trade. Witness those slavers, fitting out from the young Republic, for the African coast! How many families were broken up during that twenty years, to supply the United States with slaves! How many dwellings were fired! How many helpless children were consumed by the devouring flames! Those who escaped the flames, were packed into a slaver, as you would pack together bales of cotton or other merchandise. Think too of the hunger, thirst, and starvation which they endured! But I cannot describe the horrors of the African Slave-Trade. If we would know how to feel for them, we must be burned from the house of our birth, and be thrust into the hold of a slaver—our lips must be parched with thirst, and our tongues swollen with pain. Our eyes must be distorted with the fiery fever, and our minds be overwhelmed with anguish. We must feel that life is pining away, and the death gurgle of the groaning captive must be ours; we must feel the horrid monsters of the deep, devouring us while life exists, if we would know for ourselves, the tortures which they endure. And those whose lives were spared, were brought to this country, and placed on the soil which had just been bathed with blood, shed for the cause of liberty. This crime of the African Slave-Trade, covers the framers of the Constitution of the United States with a stain which the present generation can never obliterate. If you say that those men loved liberty,—I know that they loved it for themselves,—to say that they had any love for it, in itself considered, would be insulting the understanding of mankind. I say that tyranny of the blackest dye, despotism of the vilest character, oppression of the most hellish nature, constituted the chief elements in their character. Would n't you say so, Mr. President, if you were the victim of that oppression? But what would any man say should they fire his dwelling to-night, take him, manacle him, and thrust him into the hold of a slaver, carry him to a foreign country, and thrust him into chains and slavery for life? Would n't he say that the man who did it was a tyrant, an oppressor? What names, then, I ask, would you apply to those who framed the law under which the deed was done? For he who framed the law is assuredly more guilty than he who, in the heat of excitement, commits the deed. No words in our language can adequately describe the character of those who made this covenant with hell. When I consider that it was done deliberately and calmly, the crime grows blacker and blacker. Had they done it in the heat of the moment, we could have thrown the veil of charity around them. But the Constitution of the United States was not framed under such circumstances. I know that there was hesitation about adopting the articles favoring the slaveholder. Don't understand me to say that there was none. There was hesitation when they wrote out that article. They hesitated about signing the compact, when they wrote out the articles pledging the entire military strength of the nation; they hesitated again and again, when they wrote out a long article giving increased political power to him who should hold slaves as chattels; and when they wrote out the article giving toleration to the Slave-Trade, they demurred. They had not strength enough: but they hesitated as the thief hesitates when he is about to plunder his brother—as the murderer hesitates when he is about to thrust the dagger into the bosom of his friend—aye, yes, into the bosom of friends. The framers of the Constitution knew full well that the slaves were their friends. They knew that they would help them fight their battles and gain their liberties. But they had not power to enter into the compact. What was to be done? Benjamin Franklin proposed prayer, but to whom did they pray? Certainly not to God, for he had no attribute which could take side with the oppressor. They prayed to Satan, to the Father of lies, and from the bottomless pit he nerved them up to do the deed; and they placed their names to the bond. It is no agreeable task to descend into the dark tomb—into the graves of the fathers, and call up their black and bloody deeds; but I know the people of this country have confidence in these men; and because they have confidence in these men, therefore I want to expose their character. I have said no more than every individual in this house would have said, had he been a victim of oppression. But though their deeds are foul and dark, they are less dark, foul, and fiendish, than the deeds of the people of the present day. There is far more light and knowledge in the world now, and the principles of liberty are better understood. The people sin against greater light. But they said in the preamble that they designed to promote the general welfare. Then the general welfare is promoted. Your welfare would be promoted by stripping you of everything, and crushing you to the earth, and plundering your property. But I'll not talk any more of the Constitution—the bloody compact, only fit to be scattered to the four winds—to be trampled under foot. I ask, who is there here that will next November renew that compact, and bargain to return my poor sister to her cruel master, in case she comes up to the North to seek a place of safety? Who will thrust my poor brother into chains? Is there one? I hope not. I trust not.

Miss Hitchcock concluded her eloquent address by reciting a piece of poetry, and sat down amidst loud applause.

Mr. Garrison then came forward and said:—In the name of the slave, in behalf of the women of this country, in the name of the American Anti-Slavery Society, and of every lover of liberty everywhere, I prefer their thanks to the noble woman who has given the adress in behalf of liberty, to which we have just listened.

W. C. BELL, Esq. of Kentucky, the agent of Cassius M. Clay, in the establishment of an Anti-Slavery paper in Kentucky, next rose and said:—I admire that lady's spirit. It is the true Kentucky spirit. Perhaps she has never been South, and cannot speak from actual observation, but exaggerated as her statements may seem to have been, I can assure her and this assembly, that she don't begin to describe the misery, and crime, and cruelty, of which the system of Slavery is the cause. Mr. President, I claim the sympathies, if not the respect of this audience; for I became a practical Abolitionist twenty-five years ago. I had a colored woman suspected of having poisoned her children, and I sold her to a Methodist man who was in want of a servant, and could not get one. I did not like to sell her, but my wife insisted on it, and as the slave was hers, I did n't like to interfere, and if I had, my wife had enough of the true Kentucky spirit to resist. I have not come to solicit aid; but to lay our cause before the people of the East. A majority of the people of Kentucky are in heart with you, and if you will approach them in a spirit of kindness, and without denunciation, they will listen. I am opposed, root and branch, to denunciation anywhere, and on any subject. Mr. Bell mentioned the names of men in Kentucky who are friendly to the agitation of the subject. The Frankfort Commonwealth and the Louisville Journal are open to its discussion. All we want is a press to concentrate public sentiment, and the work will go on. He was proud to be engaged in it, and with such a noble fellow as his partner, Cassius M. Clay. He said that the night before he left home, as he was sitting by his table mapping out his trip to the East, his little daughter, standing at his elbow, said, "Father, if I was a man I'd glory in it." So do I. After a warm appeal in behalf of the Anti-Slavery cause, and seasonable counsel to be moderate in their expressions, he sat down.

Rev. HENRY GREW, of Philadelphia, followed with a few remarks. He wished to inquire if the Constitution of the United States had, under God and man, accomplished the professed design of establishing justice and the rights of humanity. The nation, he observed, had become a byword because of the oppression which still reigns over three millions of human beings for whom God had designed a due portion of the blessings which he so bountifully showers down upon us. The speaker would ask not for disunion, but for union on principles of right and justice. But if it was established on contrary principles it ought to be destroyed. Farther; had the church maintained that Slavery was contrary to principles of righteousness, would Slavery have remained to curse the land? He would deprecate the state of the Church on this subject. The churches as a body were opposed to righteousness, and to the holiness, and benevolence of Christianity. If there was anything which was contrary to the spirit of Christianity, it was Slavery. Truth was the speaker's object. Let it be the object of all true lovers of liberty, whatever nominal churches or human Governments may profess. If they contravene God's eternal law of right and love as the Constitution, by supporting Slavery does, on whom, he could ask, rests that responsibility which we cannot throw off by uniting with the mass—the responsibility to come forward and advocate the truth, righteousness, and those principles of eternal justice which the gospel inculcates.

FREDERICK DOUGLAS was next introduced to the audience, Mr. Garrison observing that he was one who, by the laws of the South, had been *a chattel*, but who was now, by his own intrepid spirit and the laws of God, *a man*. He proceeded:—I do not know that I can say anything to the point. My habits and early life have done much to unfit me for public speaking, and I fear that your patience has already been wearied by the lengthened remarks of other speakers, more eloquent than I can possibly be, and better prepared to command the attention of the audience. And I can scarcely hope to get your attention even for a longer period than fifteen minutes. Before coming to this meeting, I had a sort of desire—I don't know but it was vanity—to stand before a New-York audience in the Tabernacle. But when I came in this morning, and looked at those massive pillars, and saw the vast throng which had assembled, I got a little frightened, and was afraid that I could not speak; but now that the audience is not so large and I have recovered from my fright, I will venture to say a word on Slavery. I ran away from the South seven years ago—passing though this city in no little hurry, I assure you—and lived about three years in New Bedford, Massachusetts, before I became publicly known to the anti-slavery people. Since then I have been engaged for three years in telling the people what I know of it. I have come to this meeting to throw in my mite, and since no fugitive slave has preceded me, I am encouraged to say a word about the sunny South. I thought, when the eloquent female who addressed this audience awhile ago, was speaking of the horrors of Slavery, that many an honest man would doubt the truth of the picture which she drew; and I can unite with the gentleman from Kentucky in saying, that she came far short of describing them. I can tell you what I have seen with my own eyes, felt on my own person, and know to have occurred in my own neighborhood. I am not from any of those States where the slaves are said to be in their most degraded condition; but from Maryland, where Slavery is said to exist in its mildest form; yet I can stand here and relate atrocities which would make your blood to boil at the statement of them. I lived on the plantation of Col. Lloyd, on the eastern shore of Maryland, and belonged to that gentleman's clerk. He owned, probably, not less than a thousand slaves. I mention the name of this man, and also of the persons who perpetrated the deeds which I am about to relate, running the risk of being hurled back into interminable bondage—for I am yet a slave;—yet for the sake of the cause—for the sake of humanity, I will mention the names, and glory in running the risk. I have the gratification to know that if I fall by the utterance of truth in this matter, that if I shall be hurled back into bondage to gratify the slaveholder—to be killed by inches—that every drop of blood which I shall shed, every groan which I shall utter, every pain which shall rack my frame, every sob in which I shall indulge, shall be the instrument, under God, of tearing down the bloody pillar of Slavery, and of hastening the day of deliverance for three millions of my brethren in bondage. I therefore tell the names of these bloody men, not because they are worse than other men would have been in their circumstances. No, they are bloody from necessity. Slavery makes it necessary for the slaveholder to commit all conceivable outrages upon the miserable slave. It is impossible to hold the slaves in bondage without this. We had on the plantation an overseer, by the name of Austin Gore, a man who was highly respected as an overseer—proud, ambitious, cruel, artful, obdurate. Nearly every slave stood in the utmost dread and horror of that man. His eye flashed confusion amongst them. He never spoke but to command, nor commanded but to be obeyed. He was lavish with the whip, sparing with his word. I have seen that man tie up men by the two hands, and for two hours, at intervals, ply the lash. I have seen women stretched up on the limbs of trees, and their bare backs made bloody with the lash. One slave refused to be whipped by him—I need not tell you that he was a man, though black his features, degraded his condition. He had committed some trifling offence—for they whip for trifling offences—the slave refused to be whipped, and ran—he did not stand to and fight his master as I did once, and might do again—though I hope I shall not have occasion to do so—he ran and stood in a creek, and refused to come out. At length his master told him he would shoot him if he did not come out. Three calls were to be given him. The first, second, and third, were given, at each of which the slave stood his ground. Gore, equally determined and firm, raised his musket, and in an instant poor Derby was no more. He sank beneath the waves, and naught but the crimsoned waters marked the spot. Then a general outcry might be heard amongst us. Mr. Lloyd asked Gore why he had resorted to such a cruel measure. He replied, coolly, that he had done it from necessity; that the slave was setting a dangerous example, and that if he was permitted to be corrected and yet save his life, that the slaves would effectually rise and be freemen, and their masters be slaves. His defence was satisfactory. He remained on the plantation, and his fame went abroad. He still lives in St. Michaels, Talbot county, Maryland, and is now, I presume, as much respected, as though his guilty soul had never been stained with his brother's blood. I might go on and mention other facts if time would permit. My own wife had a dear cousin who was terribly mangled in her sleep, while nursing the child of a Mrs. Hicks. Finding the girl asleep, Mrs. Hicks beat her to death with a billet of wood, and the woman has never been brought to justice. It is not a crime to kill a negro in Talbot county, Maryland, farther than it is a deprivation of a man's property. I used to know of one who boasted that he had killed two slaves, and with an oath would say, "I'm the only benefactor in the country."

Now, my friends, pardon me for having detained you so long; but let me tell you with regard to the feelings of the slave. The people at the North say—"Why don't you rise? If we were thus treated we would rise and throw off the yoke. We would wade knee deep in blood before we would endure the bondage." You'd rise up! Who are these that are asking for manhood in the slave, and who say that he has it not, because he does not rise? The very men who are ready by the Constitution to bring the strength of the nation to put us down! You, the people of New-York, the people of Massachusetts, of New England, of the whole Northern States, have sworn under God that we shall be slaves or die! And shall we three millions be taunted with a want of the love of freedom, by the very men who stand upon us and say, submit, or be crushed? We don't ask you to engage in any physical warfare against the slaveholder. We only ask that in Massachusetts, and the several non-slaveholding States which maintain a union with the slaveholder—who stand with your heavy heels on the quivering heart-strings of the slave, that you will stand off. Leave us to take care of our masters. But here you come up to our masters and tell them that they ought to shoot us—to take away our wives and little ones—to sell our mothers into interminable bondage, and sever the tenderest ties. You say to us, if you dare to carry out the principles of our fathers, we'll shoot you down. Others may tamely submit; not I. You may put the chains upon me and fetter me, but I am not a slave, for my master who puts the chains upon me, shall stand in as much dread of me as I do of him. I ask you in the name of my three millions of brethren at the South. We know that we are unable to cope with you in numbers; you are numerically stronger, politically stronger, than we are—but we ask you if you will rend asunder the heart and mangle the body of the slave? If so, you must do it at your own expense. While you continue in the Union, you are as bad as the slaveholder. If you have thus wronged the poor black man, by stripping him of his freedom, how are you going to give evidence of your repentance? Undo what you have done. Do you say that the slave ought not to be free? These hands—are they not mine? This body—is it not mine? Again, I am your brother, white as you are. I'm your blood-kin. You don't get rid of me so easily. I mean to hold on to you. And in this land of liberty, I'm a slave. The twenty-six States that blaze forth on your flag, proclaim a compact to return me to bondage if I run away, and keep me in bondage if I submit. Wherever I go, under the ægis of your liberty, there I'm a slave. If I go to Lexington or Bunker Hill, there I'm a slave, chained in perpetual servitude. I may go to your deepest valley, to your highest mountain, I'm still a slave, and the bloodhound may chase me down. Now I ask you if you are willing to have your country the hunting-ground of the slave. God says thou shalt not oppress: the Constitution says oppress: which will you serve, God or man? The American Anti-Slavery Society says God, and I am thankful for it. In the name of my brethren, to you, Mr. President, and the noble band who cluster around you, to you, who are scouted on every hand by priest, people, politician, Church, and State, to you I bring a thankful heart, and in the name of three millions of slaves, I offer you their gratitude for your faithful advocacy in behalf of the slave.

The meeting then adjourned.

Communications.

Letter from Philadelphia.

PHILADELPHIA, 5th month, 6th, 1845.

Esteemed Friends:—I casually dropped into a friend's house the other evening to talk upon matters and things, and found upon his table, a new magazine, or monthly journal, called the "Aristidean"—or, rather the second number of it, which was for the fourth month. I found it filled with coarse abuse of the friends of the slave, and attacks on our cause, not brmanly and fair reasoning—that being impossible—but by bitter and unjust sarcasm and vile vituperation, qualities of writing of which the editor—Thomas Dunn English—appears to be a master. Indeed, these enter everything he writes—and although I admire the severe weapon of satire when directed against error, I am pained to see it levelled against truth.

In the leading paper of the number—"The Intrigues of England"—the friends of Emancipation are called "our negrophilic fanatics at the North." The adjective applied is new to me, and seems to have been invented by the editor to express more forcibly his utter abhorrence at the doings of the friends of human freedom. The literal translation of the word "negrophilic," would, we suppose, be "negro-loving." It evidently comes from "negro," (*English,*) and "philos," (*Greek,*) and its inventor has, therefore, been silly enough to join two words, of different languages. But the expression is unjust, and by no means in the spirit of Aristides—after whom the magazine is named. It is unjust—because it conveys the idea that the Emancipationists have a special love for the negro, of himself. This is not true. We do not love the negro because he is black—we have no particular affection for a dark skin, *per se*; we have no special love, at all. We love every human being alike—we are for dispensing exact and even justice to all—we desire that man, "made in the image of his Creator," should have those privileges to which he is entitled—we desire that no man shall be forced to labor without proper compensation; and we desire that the blot which has so long darkened our country's record's shall be certainly effaced. This is our desire.

The gall of the Doctor seems to have been reserved for a review of Longfellow's poems. Here, in one sentence he says—"Abolitionists, transcendentalists, and fanatics in general, which is the Longfellow junto,"—and, immediately after—referring to it—"the knot of rogues and madmen aforesaid." If the epithets agree by precedence, then he, of course, means to call the Abolitionists, "rogues"—while he names transcendentalists and fanatics in general—"madmen." Now, rogues are so for the sake of acquisition, for if they do it without motive, it is no longer roguery, but a kind of monomania. What money or chattels, houses or lands, can the Abolitionists hope to acquire? None. They will gain their self-respect, and the approval of their own consciences—but they are not rogues to toil for these.

In another part of the review of Longfellow, he denies that slaves are ever hunted with dogs in the Dismal Swamp. They have been, though, deny it as he will—by barbarous taskmasters, whose long trade in human blood has hardened them to the commonest feelings of humanity. I ask thee, friend English, if *thou* hast never known of negroes who were so hunted—aye! of colored women? Answer that!

But the vituperation of the "Aristidean" may be explained. When it is borne in mind that it was established to break down the "Democratic Review," because the latter dared to rebel against the slave power, and speak the truth on the Texas iniquity—when it is known that the editor is in the pay of Calhoun and his faction, speaks their mind and fights for their advancement—when it is understood that the love of gold has induced him to belie the pure principles of his Quaker ancestry, who gave their testimony against human bondage—people will not regard it. I should not have taken my pen to notice him, except to read him, and others of the same kidney, a lesson.

The *unchanged* descendant of a

JERSEY QUAKER.

The Anti-Slavery Standard.

NEW-YORK, THURSDAY, MAY 22, 1845.

National Anti-Slavery Standard.

We must strike our colors to the Standard and submit to our fate, for it is useless to contend with what is so *national* as that organ. The Standard has given us our position, and placed us in the "Brotherhood of Thieves," and will not release us, only on condition that we will prove that we are not entitled to that distinction. We say it is useless for us to contend against the Nation's Standard of Anti-Slavery, and of this the world will be satisfied when the peculiar position of the Standard is understood. That our readers may see that it is not want of courage on our part that leads us to strike, but that the positions of the Standard renders the contest perfectly hopeless on our part, we will state a few points:

1. The Standard says we belong to the "Brotherhood of Thieves," and must remain there until we prove that we do not belong there. Well, when we undertake to prove ourselves clear, the Standard refuses to admit our proof, and yet at the same time refuses to tell us what proof will satisfy him. We called upon him in our first article to state just what we must do to be consistent anti-slavery men and women; that is, not to belong to the "Brotherhood of Thieves," and he refused. Now we appeal to the public, if our case is not a hopeless one; the Standard repudiates the testimony we offer, and will not tell us what we must prove to clear ourselves. Our case is then hopeless, and we give up in despair.

2. We have asserted over and over again that we do not receive any person into our churches because they have letters from any other church, that we have adopted the principle that every individual church has the right of judging of the qualifications of its own members, and hence, should a letter be presented, or twenty letters by the same person, he must be received on his merits, and not because he has that letter or those letters. We have asserted this over and over again, and yet the Standard insists that *because* we receive letters from pro-slavery churches, we belong to the "Brotherhood of Thieves." We are not ironical; but speak in the most literal sense, and from the honesty of our heart, when we declare that we see no way to answer such arguments. If it can be true, as we affirm, that we receive no letters as entitling the bearer to membership among us; and if it still be true as the, Standard affirms, that we belong to the "Brotherhood of Thieves," *because we receive members from other churches by virtue of such letters*, a thing we never do, there can be no reply, and our case is a hopeless one.

Perhaps we do not understand the Standard; it may be that he means no more than that we are pro-slavery because we receive persons who have such letters, that is, because we do not exclude all such as bring letters. On this point we will tell him what he does not appear to understand. He says we will not receive letters from the Unitarians or Universalists. In this the Standard is mistaken,—yes, the *Standard* is mistaken in one thing. We will not reject a person *because* he has a letter from anybody, if in other respects we find in such person, on examination, a conformity to our views of Christianity. We will admit a person though he may have a letter from the Unitarians, the Universalists, the Comeouters, the Mormons, the World, or the Devil.

We do not suppose the Devil ever gives letters of dismissal, but should he do it, we would receive the person bringing it, *if on examination we should find him conformed to our views of Christianity.* Such a letter, if executed in good faith, would be of some use, as it would prove that the bearer had abandoned his Satanic Majesty's service, and this would be no small recommend.

3. The Standard charges us with belonging to the "Brotherhood of Thieves," and then, in reply to our defence, he talks about our bad spirit, and says, "In endeavoring to show that he is not entitled to membership in the Brotherhood of Thieves, there is no absolute necessity of proving that he belongs to the Brotherhood of Defamers." This is true, that Brotherhood is quite extensive enough now. But, gentle reader, look at it, and see how it alters the case. He said we belonged to the Brotherhood of Thieves, and we said his article was the child of prejudice, and behold we are a defamer. He classed us with thieves and robbers, and we said his doing so was the result of a determination to sustain a position right or wrong, and we are a defamer. If we are a defamer and he not, it must be useless for us to say any more. If it be true that he can call us a thief and a robber without being a defamer, and if we, by saying that his charge upon us is the child of prejudice, prove ourself to belong to the "Brotherhood of Defamers, as he supposes, we must, as we have said, strike our colors to the Standard, for we cannot contend at such fearful odds, and under such fearful liabilities. So, Mr. Standard, we leave you in the field, until you or ourself shall be better capable of understanding the rules of honorable warfare.—*True Wesleyan.*

It is my misfortune, perhaps, that I can only see vituperation in the attempted wit of the above article from the True Wesleyan, and the fault of my neglected religious education, that I cannot find in it that Christian courtesy and candor, which, in my simplicity, I had deemed should especially characterize a professedly religious newspaper. The want of the latter qualities would not, indeed, have so much surprised me in the organ of any of the old acknowledged pro-slavery churches, for abuse and misrepresentation of Abolitionists is theirs, by right of proscription. But something was to be expected from the supposed fact that the Wesleyan and the Standard were working for a common end; and it is moreover proverbial, that the new wine of new sects is free from the dregs of the old,—that they are true for a while to their highest ideal. The Wesleyans, however, seem to have put their new wine into old bottles.

Perhaps it is hardly worth while to make any reply to my amiable neighbor. His position is clearly defined by his own article. He has let his ease go by default. He fails to answer a single one of my questions,—except that in relation to letters;—and fails to meet a single one of the charges made against his church; is very careful that her true position shall not be seen; and establishes nothing but his own captiousness and want of fairness. I give him the benefit—for the second time—of a full insertion of his article in the Standard, although neither of mine have appeared in the Wesleyan, and his readers have been carefully debarred from understanding the merits of the question between us, by his refraining from even any allusion to the main points of my argument. Our ideas of "honorable warfare" do evidently differ very widely, but I will make one more effort to get a fair reply.

The Wesleyan says I have refused to admit his proof. I answer, the little he has offered I have objected to, because it seemed inconclusive, showing at the same time, as I think, why it is inconclusive. "Have you any *visible* means of support," said a Judge to a vagrant. "Please your honor, I have," answered the prisoner, pulling from his pocket a piece of bread and cheese, "them's *visible* means of support." The Wesleyan's proof is of a similar character.

The position of the American Church is a negative one, in one sense. It is not so much what it does positively in support of Slavery, but what it refuses to do for its extirpation. The Northern preachers do not, as a general thing, support the system as a true and beautiful one, but they refuse to deal with it as a positive sin. As a serpent poisons the atmosphere by its noxious effluvia, so Slavery has sent a deadly miasma through the body of the Church. It has tainted the wine in the communion-cup, and spread a green mould of corruption over the bread upon the communion-table; it has stained the leaves of the Bible, and the poisonous vapor ascends with the smoke of incense; it settles in chilly dampness over pulpit and pew, and stifles the prayer of the worshipper. The serpent lies coiled upon the altar, its deformity hidden by the priestly garments, not showing its fangs only when not too roughly handled, and trusting for life to its undisturbed repose. It could not live were pure Christianity to breathe upon it; but that religion must be purely Christian that is not smothered by its fœtid breath. The guilt of the Church is, that she lets it alone.

The position of the American Church is pro-slavery. I ask of the Covenanter, is this your position? He answers, "we give no fellowship to Slavery, in Church or in State. We recognize no man as Christian who supports this system by word or deed. No man comes to our communion-table who belongs to any pro-slavery church or party—nay, more,—who votes or accepts office under our pro-slavery Constitution. Slavery is a sin, and we will no more recognize him as a Christian who gives it political or religious support, directly or indirectly, than we will him who gives direct or indirect, religious or political support to horse-stealing. This is the rule of our Church with sin, and, of course, our way with Slavery." What more need be said? The answer is direct and unequivocal, and covers the whole ground. The Covenanters' is an anti-slavery church, and known as such of all men.

I turn to the Wesleyan, and pointing to the American Church, I ask, is this your position also? Forthwith he begins to shuffle. He, who condemns the old church, not so much for its sin of commission, but for its sin of omission, answers: "you shall argue nothing from our position *as a church.* Bring your proof of wrong deed committed, and predicate nothing upon the omission of duty." The answer is not so plain, and the question, then, is to be argued. This is in itself, circumstantial evidence against him, for in such a case, "to doubt is (*almost*) to be damned." The character of a church for Christianity, like that of a woman for chastity, should be above suspicion. The Wesleyan being asked to show that a "consistent anti-slavery life" is required of all the members of that church, instead of doing so in the plain and direct terms of the Covenanter, which cannot be misunderstood, pulls from his pocket—his bread and cheese—the creed of his church! The answer, of course, fails to touch the question. It was not creeds we wanted, but character—not bread and cheese, but proof of a reputable life. If articles of faith and doctrine will settle the question, there is not a pro-slavery church in all the land.

Again: our neighbor says I have refused to tell him what they must do to be "consistent anti-slavery men and women." Much as I like plain language, I will not call this statement by the plain old Saxon words which belongs to it. They may be found in the ninth commandment. His readers may believe his statement, for he has been very careful that they shall rely upon his word, or his silence, for what I have said. But I put it to his conscience whether he remembers the following words, and whether their meaning is not very evident:

3d. The Wesleyan asks for my standard of a consistent anti-slavery life. I need not give it, as I do not mean to judge it by that. I wish merely to try it by its own standard, which is all we have ever pretended to do with any church. The Wesleyan gives us its standard, which is the broad ground of Christianity. In addition to this, it has, if I am not mistaken, certain rules of church government and discipline, by which it exercises a power over each of its members. An open adulterer, a notorious thief, or an habitually profane man, would not then be permitted to remain as a church-member. Neither would one who is an advocate of the innocence of these sins in others. Nor, of course, would one who is a member of a church which openly and wilfully gave fellowship to such sinners. And all this is in accordance with the platform of broad Christian doctrine and church government, which the Wesleyan declares is its standard of anti-slavery life.

Now then, the question arises, are you true to your own standard? Do you treat the sin of Slavery as you treat all other sins? You would not admit, for any length of time, an open adulterer, or a notorious horse-thief, or their abettors, to your communion. Would you admit a slaveholder? You will answer, no. Would you admit his abettor? That, I fancy, is not so easily answered. But, unless answered in the negative, you are not true to your standard.

He says, also, that I will not tell him what proof will satisfy me, nor what they must prove to clear themselves. When he penned this assertion, the words following were, or ought to have been, before him:

The Wesleyan says they "deal with Slavery as with other acknowledged sins." We want more than assertion; we want proof. The editor is called to the bar of public opinion to testify as a witness, and he fails to answer the questions put to him. I ask you again.—Do you deal with all who support Slavery in Church *and in State*, as you would deal with the same persons, did they commit or support horse-stealing or adultery, ecclesiastically or politically? Is the course pursued by Mr. Smith, of Pittsburg, with the young man who voted the Whig ticket, the exception or the general rule in your church? Will you show that neither Whigs nor Democrats are admitted to your church, or when found there, that they are dealt with as Mr. Smith deals with them? A categorical answer to these questions will do much to bring us to a true understanding.

Again:—Are you in fact entirely separated from the old church? You assume that you are, which assumption is the thing you are called upon to show to be true. I repeat again the questions which you fail to answer, and which you are careful your readers shall not see:—"Would not your ministers exchange with the ministers of the Methodist Episcopal Church? And do you not covet the distinction of being recognized by the old mother as good Methodists?" And further,—do you not recognize the old church as a Christian Church? Unless you can answer these questions in the negative, it seems to me, that you will stand condemned, by your own acknowledged principle that Slavery is a sin, as a pro-slavery, and therefore an anti-Christian, church.

Surely there is no misunderstanding these various positions. A single *Yes* or *No* would have at once put the matter at rest. Could an affirmative answer have been given, doubtless it would have been forthcoming. That the negative was not, is not so much to be wondered at. It is a maxim of law that no man is bound to testify against himself. The want of candor is pardoned precisely because its absence is evidence of guilt, and no other proof than silence is needed.

In regard to Letters the Wesleyan says I am mistaken. Granted with all my heart if it be so. And if the Wesleyan will give me a plain answer to a plain question, I will grant that the receiving of letters from pro-slavery churches, gives no title to being called one of the "Brotherhood," provided the answer is in the negative. This is the question: If a person presents himself to your church for admission, with letters from the Methodist Episcopal Church, is just so much and no more authority, power, influence, or regard given to them, than if they were received from any one of the bodies you enumerate, from Unitarians to the Devil, inclusive? If you put Unitarians, Mormons, the Devil, and Episcopal Methodists on precisely the same footing, so far as their letters are concerned, that point may be considered as settled.

It will not, however, settle the whole question, though it will go far to show that you are not still hankering for the flesh-pots of the Egypt you have abandoned. To show it all altogether another question, which has already been asked and passed over in silence, needs an answer; namely, will your preachers exchange with those of the old church, or will your church in any way, by word or deed, acknowledge the old church to be a Christian Church?

But this discussion has already been needlessly prolonged. You might long ago have defined your position in half-a-dozen lines. If you still refuse to do so, you can blame nobody but yourself if your church is placed by Abolitionists in the same category with the other pro-slavery churches of the country. Will you meet the charge now fairly and openly made, that you give ecclesiastical and political support to Slavery?

In conclusion, I have to ask of you to extend to me the courtesy you have twice received. Will you lay before your readers, this or either of the other articles which have appeared on this subject in the Stand

Letter from Cassius M. Clay.

It will be seen by the following letter from Mr. Clay, that the story which has recently been published of his having "sold all his slaves to the cotton planters," is without foundation. That he should have sold any of them, even for crime, is to be regretted. I will not stop to argue the question whether the law has ever the right to make a criminal a slave, but surely it cannot be justified in a private individual. One who believes Slavery a moral wrong, can have no right to continue a human being as a slave, let the cause of offence—and there could be no greater than that under consideration—be ever so great. Neither can an oath as executor, bind one to do wrong. I do not doubt that the day will yet come when Mr. Clay will regret this act, for I have the strongest faith in his sense of justice, and in his growing perception of anti-slavery duty. It is no departure from principle, however, to pardon much to the feelings of a father, and to the circumstances of education.

To the Editors of the Cincinnati Gazette:

GENTLEMEN:—Your repeated kindness warrants me in asking the liberty of making, through your columns, a few statements personal to myself, of little interest, perhaps, to your readers. It is ever painful to natures far less sensitive than my own, to obtrude their private griefs upon the public ear, yet when great principles are attempted to be struck down in the frail persons of their humblest advocates, a sense of duty and inviolate fidelity should subdue all feelings of delicacy and wounded sensibility to the vindication of the right.

A trust slave, named Emily, I have every reason to believe, in 1843, killed with poison our infant child, and again, in 1845, attempted to poison our infant, since born; she is now in the Lexington jail, *subject to the laws* of the country. Her mother, and brother, and daughter, I sent to New Orleans, and sold them there, because I knew them to be abettors of the crime of Emily, and further, because in so doing, I was but fulfilling the desire of my father, whose will, as executor, I am bound by oath to fulfil—his language being, "I recommend, in all cases, where slaves behave amiss," that they should be sold, and the money settled in land for the benefit of those for whom the trust was created.

Here, then, is the sole foundation of the absurd falsehoods which have been going the rounds of the American press, that instead of liberating my slaves, I "had sold them all to the planters of cotton." I repeat once more, I have liberated all the slaves in the world that I owned in my own right, being in all, thirteen: and that I have never at any time in my life sold any slave except for *crime* or by their own *desire*. In this last severe trial to which fate has subjected me, I have done nothing to wound my self-respect or sense of right—and I had vainly indulged the hope that my misfortunes would have shielded me from the bitterness of party feeling, and saved me from taunts and reproaches which are not inflicted even upon the veriest criminals. I am not the man to revenge upon a whole race the crime of one or more individuals, and the enemies of human rights and American liberty, are informed that I am not fallen from my uncompromising war upon the criminal usurpations of the Slave Power, and that the rights of the free *white* laborers of this Union, are yet to be vindicated if not avenged. They are welcome to all the strength which my calamities can give to a falling cause—for men of reflection will not fail to mark, that it was the *slave*, not the *free*, that did the deed.

While I confess my infractions of the moral law which call for retribution upon this subject, my conscience fully acquits me. Can any of my accusers say as much? or will not men once more witness the sorry spectacle of many now condemning me, who "dare not throw the first stone?" I have not at any time assumed to be better than other men, and whilst I profess to be open to the common sympathies of our nature, I have never set myself up as a philanthropist. Let those who have honored me for my cause, be consoled with the reflection, that though I should fall by my own acts or otherwise, my principles shall survive eternal and inviolate.

C. M. CLAY.

LEXINGTON, Ky. May 2, 1845.

A Slaver Taken.

The Government at Washington should look after its officers on the coast of Africa. They are going altogether beyond precedent in picking up the pirates abroad. If the Captain and crew of the Spitfire, however, have used a common degree of caution, when on board their vessel, they could not be sent to a safer place than the United States. By the following closing paragraph, in the opinion of the Court in the recent case of Capt. Pendleton, it will be seen that it is next to impossible to procure a verdict of guilty, if the slave-trader is careful—as they always are—to have a Spanish Captain and crew on board of the vessel to use, in case of accident:

That the United States having offered no evidence that the prisoner aided or abetted in the confinement and detention of the negroes after their delivery on board the Montevideo, but have proved that he ceased to be one of the crew or company before the negroes were received on board, the prisoner is entitled upon this ground, as well as upon the defect in the indictment, to a verdict of acquittal.

The account of the Captain of the Spitfire I take from the Boston Courier:

ARRIVAL OF A CAPTURED SLAVER.—Schooner Spitfire, of New Orleans, Peter Flowery late master, with her officers and crew prisoners, charged with being concerned in the slave-trade, arrived here yesterday, in charge of Lieut. Washington Reid, and Midshipman Samuel Wilcox, of United States brig Truxton. The Spitfire was lying at the slave factory of Peter Taber, March 26, when Capt. Bruce, of the Truxton, in conjunction with the commander of H. B. M. steamer Ardent, sent boats alongside to ascertain her character, the boats of both nations wearing British colors. The captain of the Spitfire being ordered to show his colors, hoisted the American flag, when the Truxton's boat also hoisted American colors, and the American officer took possession of the schooner as a slaver, and she was ordered to Boston for trial.

Thomas Turner, first officer, and afterwards master of schooner Manchester, wrecked on the coast, with the crew of the latter, came passengers in the Spitfire. The Manchester, it will be recollected, was one of the vessels fitted out at this port last season for the African trade, and while getting ready was informed against as a slaver, but was released after examination. The late Capt. Gordon, who sailed hence in the Manchester, was the former master of the Spitfire, Mr. Turner was his first officer, and she then bore the name of "Cavallero." She is Baltimore built, made her first voyage to the coast from New-York, in 1842, was afterwards sold, and her register returned to Baltimore. When captured, she had recently made a successful voyage to Cuba, where she landed three hundred and forty-six slaves, and their present crew testify that she was engaged in the business. When she arrived here she had but a few gallons of water on board, and she had been supplied a short time before by Capt. Cheseb ough, of brig Napoleon, from Baltimore for Pernambuco, with one hundred gallons.

The North and the South.

There is one thing in the various contests between the two sections of the Union, in which the North has always gained all the laurels. She has always shown the longest legs. A clean pair of heels has been her chief glory. In running she has had no competitor. Her representatives and her race-horses have been alike preeminent in this accomplishment. In a four mile heat, a four hundred, or a thousand, she has been always equally ready—off at the tap of the drum, without baulking, and in ahead at the starting-post. Sixty years has so improved the race of runners that it was hardly to be expected that she would be beat at last. But so the fates would have it. In the race last week on the Long Island course, between Peytona and Fashion, the Southern horse beat. Half a million of dollars, it is said, changed from Northern pockets into Southern ones, though the North is more chagrined probably, or ought to be, at the deep disgrace than at the loss of the money. If I believed in omens, I should hail it as a sign that the North was learning to stand still, and the South to run.

Slavery in New Jersey.

There are, probably, nearly four thousand persons held as slaves in New Jersey, under the act for emancipation, by which, all who were slaves at the time of its passage, and were born before the year 1804, should remain as slaves, while their children should be freed, the males at the age of twenty-five years, and the females at the age of twenty-one. Of the first class, the number is about seven hundred, and of the latter, between three and four thousand.

The first clause of the Constitution of New Jersey,—which was adopted a few months since,—declares that, "all men are, by nature, free and independent, and have certain natural and inalienable rights, among which, are those of enjoying and defending life and liberty; acquiring, possessing, and protecting property, and of preserving and obtaining safety and happiness." This is almost a transcript from the Bill of Rights of Massachusetts, by which Slavery was abolished in that State, through a decision of the Supreme Court, given by Chief Justice Parsons. It is hoped that the same end may be brought about in New Jersey, by the same means. Petitions have been presented to the Supreme Court, now in session at Trenton, praying that writs of *habeas corpus* may be granted, directed to those persons who hold the slaves or apprentices. The writs have been allowed by the Court, and Tuesday was fixed to hear the arguments of counsel. C. B. Palmer acts as attorney, and Alvan Stewart appears as counsel for the petitioners. The case is a very important one, and I hope to be able to announce the decision of the Court in next week's paper.

Alvan Stewart and the Liberty Party.

If Alvan Stewart deserves nothing else he deserves at least the thanks of Abolitionists, for being a most truthful exponent of the party which he so ably represents. Whether he blunders into it, or does it from "malice aforethought," or because he has not the cunning to hide the want of Anti-Slavery in the party, matters little. We get at the character of the party all the same. It only needs that he shall bring his associates up to his own point of candor, or want of cunning,—call it which you will,—and Liberty party, which is already on its last legs, poor thing! will soon drop into a premature grave,—if that grave can be called premature which yawned for it at the moment of its inception. The Whigs hate it, the Democrats despise it, the Abolitionists understand it, and there are none, now, as there never were many, and will never be many more, to do it reverence. What can it do but take to earth?

It was a great blunder in the beginning, and is getting, like its progenitor, to be "shockingly mismanaged" in the end. Closely compact as it is in the Eastern States, and with all its presses, and the close intercourse of its leaders, it is already nearly past management here. Its different heads are falling out among themselves about measures, and the honest common people will soon begin to understand that the reed they have leaned upon has pierced their hands. In the West, where it was always honest in the main, they are learning that the principle, or want of principle, of the eastern branch of the party is not in accordance with their ideas of morality or expediency. But I meant only to introduce the following Preamble and Resolutions, offered by Mr. Stewart, at a late annual meeting of the Eastern New-York Society, held in this city:

PREAMBLE.

Whereas, the Whig and Democratic parties, with a view of misrepresenting the Liberty party Abolitionists in the United States, calumniating their principles, and rendering their measures odious, often assert in their newspapers that the Liberty party—the voting Abolitionists, hold as sentiments, that the Union should be dissolved on account of Slavery and the Annexation of Texas, and that the Constitution is a pro-slavery document, originating in cruelty and blood—and that the churches of this country ought to be destroyed, as no longer the abodes of vital Christianity, but as the homes of hypocrites and dens of thieves—and the only apology of the said Whig and Democratic parties for such vile slander is, that a *clique* of philosophers in this country, of some one or two thousand persons, known as non-resistants, no-human Government, no-voting, Garrisonian Abolitionists, (whose sentiments we utterly repudiate, as we have so done for years,) hold and affirm these strange dogmas, that the Constitution is a pro-slavery document, and that the Union should be dissolved, and that the churches of this country are dens of thieves and hypocrites, and no longer entitled to the confidence of the people. To define our position as the voting Abolitionists on these questions, by which it has been attempted to injure us in the opinion of our countrymen—Therefore,

Resolved, That we believe that the Constitution of the United States, when interpreted in that benignity of spirit which its own language justifies, is an anti-slavery document in its principles and tendencies.

Resolved, That we hold the Union as a grand bond of public and private faith, to which we are solemnly pledged, and which we will not and cannot recall; and whether Slavery is in or out, or Texas in or out, we will stand by the Union, for its purification and exaltation, being determined to employ our entire moral and political power to the overthrow of Slavery, in all and every shape, by which we can constitutionally reach the same through the ballot-box.

Resolved, That we regard the attempt of secession nullification, or dissolution of this Confederacy, as high treason to the best hopes of mankind, and as the most wretched of all antidotes by which to exonerate ourselves from the crime of Slavery.

Resolved, That it is our solemn duty to sustain this Union, as the most efficient and powerful means for the extirpation of Slavery, and further to show our love to our cherished colored brother, whom we will never desert, for we owe him delivery as a duty, and we will hold to the Union as the means of its accomplishment; and not turn our backs upon him as a cheap mode of being discharged from an unpleasant duty, by alleging the criminality of his master as an excuse for our want of humanity.

Resolved, That it is no part of the mission of the Liberty party to overthrow churches, vote for slaveholders, or dissolve this Union; but it is their distinct undertaking by all moral, legal, lawful, and constitutional power, to drive Slavery from this land.

☞ A person is now in this city who is desirous of obtaining employment of some sort, whereby he may earn a subsistence for himself, his wife, and child. He is a foreigner, and without friends, and is not likely to make many, as he is an ultra Abolitionist and Tetotaller, of the moral-suasion sort. He is, I believe, a fair accountant, and conversant with matters of trade. If any of our friends can do anything for him, will they send me word?

NEW ENGLAND CONVENTION.—This gathering of best and noblest of New England, takes place on Tuesday next. It will be a great meeting—great in numbers—great in spirit—and great for the cause. Who will stay away?

AN ANTI-SLAVERY CONVENTION is to assemble at the Tabernacle, in Cincinnati, on the 11th proximo. It proposes not to be a Liberty party Convention, but all those whose names I have seen announced as invited to attend, except C. M. Clay, are Liberty party men.

☞ The New-York Historical Society have decided that it is inexpedient to attempt any change in the name of this country. Let them be patient. Another name may be wanted by-and-bye for a part of it.

HORRIBLE MURDER.—The following paragraph, from the Richmond Star, shows what the treatment may be under the Patriarchal Institution:

Horrid Murder.—Escape of the Murderer.—We learn from indubitable authority, that Mrs. Holloway, wife of Mr. —— Holloway, of Person county, (who was once a member of our Legislature,) having prevailed on her husband, one day last week, to tie the hands of one of their negro women, beat and tortured her to death. It is said that she heated a pan-handle red-hot and ran it down the negro's throat, besides burning her lips to a crisp. This horrid tale about the burning seems too incredible to be believed, and we mention it on the authority of rumor, without vouching for its accuracy. The negro was privately buried, eight feet deep, in an obscure place, and Mr. and Mrs. H. made their escape to parts unknown to their neighbors, doubtless to Texas. Whether Mr. H. was accessory to the murder farther than to tie the negro we are not apprised.

NEGRO PEWS.—Civilization is creeping southward. The manager of the Italian Opera, in New Orleans, taking the hint, probably, from Northern churches, has placed lattice-work in front of several of the boxes in the American Theatre, into which the "respectable" colored people are permitted to enter.

MORE MOBOCRACY.—The papers state that a colored man who attempted to lecture on Slavery in Woodbury, New Jersey, a few days since, was brutally assailed by a mob of boys and men, who compelled him to desist. One person was struck, and considerably injured, by a stone. The name of the lecturer is not given.

THE EXCISE BILL.—The bill authorizing the people of this State to say whether they will or will not license the sale of ardent spirits, has passed both houses of the Legislature. The city of New-York is excluded from the benefit of the bill.

AMENDMENT OF THE CONSTITUTION.—The bill calling a Convention of the people of this State, to alter and amend the Constitution, is passed. A strong effort should be made by our friends that the right of suffrage be restored to the colored people.

SOUTHERN BAPTIST CONVENTION.—The Southern Baptists are not a whit behind their Methodist neighbors. The Augusta correspondent of the Charleston (S. C.) Patriot says, with reference to the Convention:

"The Convention has agreed upon a constitution for its new Society, which is to be entitled, the "Southern Baptist Convention," &c.—a name sufficiently expressive, but not altogether unobjectionable. The name was the result of great discussion. This is a Triennial Convention. Its first meeting is to take place in May, 1846, at Nashville, Tennessee."

NEW AGENTS.—Gilbert Hillis, of Lancaster, Pa. and James A. Burr of Ludlowville, N. Y. are appointed local agents of the Standard.

DISSOLUTION.—The Convention at Louisville have decided to dissolve the Methodist Episcopal Church. We have no room for particulars this week.

This Week's Paper.

FIRST PAGE.—*Peculiar Institution:* Letter from the True Wesleyan. Kidnapping in Pennsylvania. *Pro-Slavery:* Rogers and Garrison; Emancipator. The Abolition Question, its Condition, and Prospects; New-York Herald. Extract from do. Extract from Liberty Press. *Selections:* Formation of a Society for Abolition of Capital Punishment in New-York. Do. in Massachusetts. Baptist Annual meeting in Providence. Pittsburg Fire; by James Russell Lowell.

SECOND PAGE.—*Selections:* The Church. Ireland. *Standard:* Eleventh Annual Meeting American Anti-Slavery Society—*(concluded). Communications:* Letter from Philadelphia.

FOURTH PAGE.—*Poetry:* We are Freemen! original. Our Flag; Rev. Mr. Davis. Lines on a Flower from a Father's Grave. Think of the Slave, by E. M. Chandler. *Miscellany:* George Thompson—(continued). Water-Cure; letter from J. C. Colvin. The Ways of Wine Merchants; John Poole. War and its victims; Madame de Stael. Von Raumer on the Slavery Question.

GENERAL INTELLIGENCE.

Foreign.

Fifteen Days Later from Europe.

The steamship Britannia arrived at Boston on Monday morning last, she brings no important news.

Cotton had advanced 1-4d under the fear of war, and money stock had declined. A new movement in finance had fixed the circulation of the Scotch and Irish Banks to £9,414,000.

PARLIAMENT.—The great debate on the Maynooth Bill, which continued for eight nights with unabated interest, was brought to a close on the morning of the 19th ultimo, shortly before three o'clock, when the second reading was carried by 323 to 176, giving Ministers a majority of 147.

No other business of interest was entered upon until the 23d, when Mr. Ward brought forward his amendment, providing for the grant out of the revenues of the Established Church in Ireland. This amendment led to a long and animated debate on the whole question of the Irish Church, and elicited from Mr Macauley, Lord J. Russell, Lord Palmerston, and other members of the late Government, a distinct declaration that the Established Church in Ireland must be reduced, and made suitable to the number of Protestants in that country, and that its surplus revenues must be applied to the support of a new Roman Catholic Establishment. This declaration did not meet with much resistance from Ministers, and the impression produced from the tone of the debate, is generally, that some measure will ere long be proposed for the re-organization of the Irish Church. In the course of the debate, the leaders of both parties expressed the strongest determination to resist Repeal, and Mr. Macauley declared that his party would not consent to it until all had been staked and lost, and the whole world had been convulsed by the struggles of the English people to prevent it. Sir R. Peel also took occasion to repeat, that the Maynooth Bill was no concession to agitation, or to fear of war. It had not been proposed, he said, until agitation had been put down by law, and as to a war with the United States, the measure was actually in print before the President's message had reached this country. The debate lasted until Thursday night, when the House divided and negatived Mr. Ward's amendment by a majority of 174.

In the House of Lords, on Monday 28, the Marquis of Clanricarde called attention to the disgraceful scene connected with the "condemned sermon" at Newgate, last Sunday, prior to the execution of the criminal Hocker. The house of God had been desecrated into a place of theatrical display, where a large audience was admitted by tickets from the Sheriffs, and the wretched culprit was so placed as to be exposed to public scrutiny, at a season of such awful importance. Several noble lords concurred in these sentiments, and pronounced equally strong and just censures on the disgraceful transaction, and on the proceedings of the execution, which were but a continuation of the same theatrical exhibition.

Mr. Duncombe gave notice, that in the event of the Maynooth Bill being read a third time, he would move that its operation be limited to three years. After a conversation, in which Lord John Russell, Sir Robert Peel, and Sir Robert Inglis took part it was arranged that the third reading of the Maynooth Grant Bill should take place on Monday, the 19th, and that Lord John Russell should move his resolutions on the 26th of May. These resolutions are

1. That the present state of public tranquillity, and the recent revival of trade, afford to the House a favorable opportunity to consider of such measures as may tend permanently to improve the condition of the laboring classes.

2. That the laws which impose duties, usually called protective, tend to impair the efficiency of labor, to restrict the free interchange of commodities, and to impose on the people unnecessary taxation.

3. That the present corn law tends to check improvements in agriculture, produces uncertainty in all farming speculations, and holds out to the owners and occupiers of the land, prospects of special advantage which it fails to secure.

4. That this House will take the said laws into consideration, with a view to such cautious and deliberate arrangements as may be most beneficial to all classes of her Majesty's subjects.

5. That the freedom of industry would be promoted by a careful revision of parochial settlement which now prevails in England and Wales.

6. That a systematic plan of consolidation would partially relieve those districts of the country where the deficiency of employments have been most injurious to the laborers in husbandry.

7. That the improvements made of late years in the education of the people, as well as its more general diffusion, have been sent with satisfaction to this House.

8. That this House will be ready to give its support to measures, founded on liberal and comprehensive principles, which may be conducive to the further extension of religious and moral instruction.

9. That an humble address be presented to her Majesty, to lay the foregoing resolutions before her Majesty.

In the House of Commons, on Thursday, Mr. Rutherford moved leave to bring in a bill to regulate the admission to the lay or secular chairs of the universities of Scotland. He did not propose to touch the chairs of divinity and church history, or anything strictly belonging to theological education; but under existing circumstances, arising out of the division caused by the Free Church, he thought that those lay professors belonging to the departments of general literature and science, should not be relieved from the necessity of making or signing the declarations now required by the statutes. Sir J. Graham did not think it safe for the Government to commit itself to the abrogation of tests, which had now existed for upwards of a century and a half, but at the bill, hoping that the honorable gentleman would not press the second reading until the opinion of the people of Scotland upon the subject could be ascertained. Leave was given to bring in the bill.

The League.—The Anti-Corn-Law Bazaar, which is about opening at Covent-garden Theatre, London, promises to be one of the most unique affairs of the kind ever seen in the British isles. As a display of ingenuity, it will never have been surpassed. The fair fingers of the lady free-traders, in various parts of the country, have long been employed in devising and executing the most finished and elegant gems for the exhibition; the ingenuity of the other sex, in the various departments of the arts and sciences, has been similarly employed, and the attractions of autograph literature have, in like manner, been pressed into the service. All, in short, that skill, and fastidious taste, and the most unwearied self-devotion and energy can effect, will combine to throw the charms of novelty, and beauty, and interest, around this offering to the free-trade genius of the age. As a mode of "raising the wind," the speculation cannot fail to realize a splendid sum in aid of the funds of the League. But, apart from the pecuniary view of the question, a moral will attach to the Bazaar, which will go a long way to answer the more immediate purpose of its originators.

IRELAND.

Mr. O'Connell having been invited to a triumphal entry and a public banquet, at Cork, on the 1st and 2d of June, has returned an answer accepting the invitation.

The weekly meeting of the Repeal Association took place on Monday, the 21st. Mr. E. B. Roche, M. P. presided. Mr. O'Connell made a speech, and concluded by announcing that the week's rent was £300 19s.

One Day Later from Mexico.

The *Creole*, at New Orleans, on the 6th instant, brings one day later advices from Mexico. We get the following paragraphs from the Picayune:

We have again to say that Mexico has not yet declared war against the United States, although rumors were rife in town yesterday that she had done so. The subject was a very general topic of conversation yesterday, but no one, we presume, seriously believed in the rumor. At any rate it was treated with derision. Verbal communication from some of the passengers by the Creole represent that the general feeling at Vera Cruz is in favor of a war, and that the prevailing impression there is that the Government will declare it as soon as it finds itself in a situation to do so with effect. *Nous verrons.*

The four American vessels of war were still lying at Sacrificios. Should Captain Stockton's squadron join them, as is anticipated, the fleet will consist of eight vessels of war, mounting in all 154 guns.

By this arrival we hear not a word more of Mr. Shannon, the American Minister.

The most interesting intelligence which we find, relates to the fate of Santa Anna, and those involved in his overthrow. A proposition has been introduced into the Chamber of Deputies that Santa Anna, Canalizo, and the four ex-Ministers who took part in issuing the decree of the 29th of November, closing the sessions of Congress, may avoid a trial upon the condition of expatriating themselves for the term of ten years. At the same time another proposition was submitted, to the effect that an absolute amnesty should be granted to all those generals and other officers comprehended in the circular of the sixth of January, depriving them of their commands, &c. even though they had been already sentenced.

Congress is diligently occupied, through its Committees, with the reform of the Organic Bases. On the sixteenth ultimo the Committee charged with the subject of the interior administration of the departments made their report. Not a word is reported of the discussions upon the relations between this country and Mexico. These are carried on in secret session.

The nature of the despatches last carried by the Eurydice, from Galveston to Vera Cruz for Mr. Bankhead had not transpired; nevertheless it was generally rumored and believed in Mexico, that they contained an offer from the Government of Texas to reject Annexation, if Mexico would consent to acknowledge the independence of Texas. The editor of *El Siglo XIX* seems indifferent to the rumor, insisting that Mexico must defend *all her rights* by the most strenuous measures in her power. As to the rumor itself, being the same which we received here direct from Galveston, we must think that "where there is so much smoke there must be some fire."

On the 15th instant, Senor Boves, in the Chamber of Deputies, read a protest against the memorial or report of the Minister of Foreign Affairs. He attacked it in every shape, and accompanied his protest with a violent speech, abusive not only of Senor Cuevas, but of the whole cabinet. When the motion founded upon the protest was put to vote, Senor Boves found himself entirely alone, very other member voting against him. This shows that the administration has the most perfect confidence of the House.

We find in our papers a letter dated in Paris, addressed to the Mexican Congress from ex-President Bustamente, congratulating them upon the overthrow of Santa Anna, and the re-establishment of a government of laws. He expressed regret that he could not have shared in the glory of achieving the triumph.

Papers from Zacatecas announce the explosion of a powder mill, situated on the road from that city to Guadaloupe. The proprietor or superintendent, and several workmen, were instantaneously killed, and a number of others severely wounded.

From the New Orleans Picayune of the 4th.

Later from Texas.

The steamship New-York, Capt. Wright, arrived here yesterday, from Galveston, whence she sailed on the 8th instant. She brings us papers from Galveston to the 7th. Among her passengers were Major Donelson, the United States Chargé, and Gov. Yell, of Arkansas.

Gen. Houston, with his wife and son, arrived at Galveston on the 3d instant, from his farm on the Trinity. He proposed to visit the seat of Government of Texas and will then come at once to the United States, he being extremely solicitous to see General Jackson once again before the death of the latter, which appears so imminent. He yields to Annexation, as a matter of necessity, if not of choice.

Mr. Wickliffe, the ex-Postmaster General, was at Galveston on the 7th instant.

Commodore Moore has involved himself in a controversy with Gen. Houston, and publishes an address to the people of Texas, in which he exposes his grounds of dissatisfaction with the ex-President. He enclosed a copy of this address to the ex-President, threatening to follow it up with other exposures, until he can receive personal satisfaction for the injuries which he thinks himself to have received.

There is no limit to the enthusiasm of the people of Texas in regard to Annexation. The only trouble with them appears to be, whether to meet in Convention and form a Constitution for the "State of Texas," prior to subsequent to the meeting of Congress. This is a fertile theme for the several editors. To show the disposition of the President of Texas, we make a short extract from the Morning Star, of the 3d instant, published at Houston:

"We rejoice to say that we have the most positive evidence that the President and a majority of the members of his Cabinet are anxious to act with the utmost harmony with the people, and will cordially cooperate with them in their efforts to consummate this great measure at the earliest practicable period."

The Hon. E. Allen, the acting Secretary of State, arrived at Houston on the 22d ultimo. The Telegraph assures us that he is an ardent friend of Annexation, and is desirous that "the great measure should be consummated at the earliest practicable period."

The papers contain ample reports of public meetings declarative of the feelings of the people in regard to Annexation. There is no occasion to give these reports, so nearly unanimous are the sentiments of the whole country. The Texans already regard themselves as part and parcel of the United States, and, proud of the Union, are only impatient that any delays should be interposed to its completion. Even the papers opposed to Annexation but insinuate their objections; they see that it must take place, and refrain from any open resistance to it. If we can judge from the tone of the press, and from verbal communications, not all the diplomatic resources of the world can sway at all the general mind of Texas.

The papers have some rumors of disaffection to the Mexican Government in some of her Northern Departments. The "wish may be father to the thought" in this case. We have, probably, as late advices here of the movements of General Arista as have been received in Texas.

General Items.

A party of six villains from the northern shore of Delaware crossed over into Cumberland county, New Jersey, some days ago, and at a very early hour of the morning forcibly carried of with them the wife and five children of a negro named Riley, recrossing the river before the luckless captives could be rescued!

Postoffice balances.—The model of Stephenson, Howard, and Davis, of Boston, has been selected by the Postmaster General—it is so graduated as to stand unmoved when half ounce letter is placed upon it, but kicks the beam when a straw is added to it.

Lockjaw.—It appears that a remedy for this horrible disease has at last been discovered. The Journal of Commerce records a cure by the application of electricity. The patient was a young woman, in whom the disease had been brought on by cold and fatigue, and the jaws had been closed five days. The electro-galvanic apparatus was applied to both angles of the jaw, and had not made forty revolutions before the complaint was entirely removed.

Shameful!—The tow-boat Swan passed a dead body on the 22d instant about ten miles above the passes, supposed to be a bright mulatto—had on a blue flannel shirt, and duck pantaloons, *with an iron collar round the neck, to which was attached about ten feet of rope!* Such is the statement found in the New Orleans Bee, of April 24, 1845.

Chauncy Paul, an Abolitionist of Springfield, Illinois, was decoyed from his house, at midnight, last week, and cruelly beaten by a gang of ruffians.

Fire and Death.—A barn belonging to Mr. Z. Ketchum, on Allen street, near Washington street, Buffalo, was destroyed by fire on Tuesday. The burned remains of a man were found amid the ruins.

A Disturbance occurred at Chambersburg, last week, in consequence of a slave-hunter named Finegan, from Hagerstown, Maryland, paying the former place a visit. He was attacked by a hundred colored persons, headed by a few white individuals, and would have been severely injured, if not killed, but for the interference of some respectable citizens. Mr. Finegan endeavored to shoot down the ring-leader of the mob, but his pistols missed fire, the cap upon one of them exploding without effecting a discharge.

Dreadful.—They have no Penitentiary in North Carolina—and in consequence hang men for theft. A week or two since, a man was hung for stealing a pair of suspenders from a store.

The Prison Association of this city has been refused a charter by the Legislature.—*Tribune.*

Long Island Railroad Company Indicted.—This Company has been indicted by the Grand Jury of Suffolk, in consequence of the injuries by fires in the woods, occasioned by sparks from their locomotives.

Macon B. Allen, Esq. of the Portland Bar, is, we observe, engaged in the practice of law in this city. Mr. Allen is now a member of the bar of Suffolk, admitted here on examination. He has received a classical education, and, although a colored person, is, we are informed, a young man of such a character and department, gentle unassuming, and strictly upright, as must very materially, if not wholly in his case, obviate any of the peculiar consequences usually attendant upon the circumstances of a similar personal complexion.—*Boston Mercantile Journal.*

Dr. Hitchcock, of Boston, has received from the Sultan of Turkey, a magnificent diamond snuff-box, in acknowledgement of a beautiful specimen of dental surgery sent to him by the doctor, some months since. It is oval in form, the material *enamel*, inlaid with the purest gold. Around the sides runs a vine, beautifully wrought in gold, and upon the bottom, and under the lid, appears the Turkish coat of arms, wrought in a similar manner. The cover is mounted with *seventy-one* diamonds, the principal one in the centre of the top being very large, from which extend some sixteen rays of wrought silver, entirely filled with smaller jewels. Upon an outer circle, are ten other diamonds.—*Mirror.*

The *Muscogee* (Ga.) *Democrat* says that a gentleman of Randolph county, in that State, had eight of his slaves enticed from his plantation on the night of the 14th, by some villainous white man, who probably intended to sell them as his own. They were, however found the next morning in a neighboring swamp secreted. The same paper mentions the case of a young schoolmaster in the neighborhood, who laid a plan with a negro, by which they were to run away to a distance, where the negro was to be sold, so as to raise money, after which he was to make his escape, rejoin his companion, and proceed to the North. They stole a horse and got off, but were missed and overtaken before they had gone far.

ACKNOWLEDGMENTS.

For the Standard—from May 1, to May 15, 1845.

Mary Wilbur, Commons, R. I.	$2 00
A. Underhill, Lavanna,	2 00
Greenfield Iden, Poplar Ridge,	2 00
John Alsop, Lavanna,	1 00
Slocumb, Howland, Sherwood's Corner,	2 00
H. R. Hopkins, Lockport,	3 75
Daniel Trimbell, New-York,	3 75
John Souter, Niagara,	3 00
Samuel Thomas, New Woodstock,	3 00
Willet Kirby, Jericho,	6 00
W. H. Willicott, New-York,	1 00
Mary Shoemaker, "	50
Lucy P. Ide, Alton, Ill.	2 00
George A. Babcock, Berlin, Mass.	2 00
Charles Foster, Charlestown, "	1 00
M. Hutchinson, King's Ferry,	4 00
Young Men's Association, Albany,	2 00
Julius R. Ames, "	2 00
E. D. Draper, Millford, Mass.	2 00
Seymour Davenport, Willimantic, Ct.	3 35
Thomas Van Rensselaer, New-York,	1 00
Samuel Hance, Williamson,	5 00
George W. Gazley, "	1 25
Ira Kellogg, Danbury, Ct.	6 00
Seth Boyes, New-York,	2 00
Robert Rogers, Georgetown, Mass.	6 00
Jonathan Leonard, Meriden, Ct.	4 18
Henry Clarke, Centreport, L. I.	1 00
Nathan Winslow, Portland, Me.	4 00
E. Carpenter, New-York,	2 00
Charles Robinson, Belchertown, Mass.	2 00
Jeremy Perkins, Dover, N. H.	2 00
Eastern Pennsylvania A. S. Society,	100 00
	184 78
Donations.	
Wendell Phillips, Boston, account pledge,	20 00
Lorrin Whetmore, New-York,	2 00
Dollar Pledge.	
Isaac Winslow, Philadelphia,	1 00
Emily T. Winslow, "	1 00
	24 00
Total amount,	$208 78

FRANCIS JACKSON, Treasurer.

NOTICES.

ABOLITIONISTS OF RHODE ISLAND.

DEAR FRIENDS.—*The Annual Fair of the Providence Ladies' Anti-Slavery Society*, will be held in this city on the *first Wednesday* (Commencement Day) of September, 1845.

On behalf of this Fair, we would address not only the friends of Freedom in Rhode Island, but the enemies of Slavery everywhere. "Our Country is the world—our countrymen are all mankind." We are endeavoring to overcome, not only our foes, but the foe of universal freedom and of all freemen. The *spirit* of Slavery recognizes, not geographical limits, neither should the saving spirit of freedom. The friends of *Slavery* make common cause. They pour out their sympathy to each other in overwhelming currents. Why should localities throw the cramping cords of restraint around the *energies*, and the blasting influences of non-co-operation, about the *fellowship* of the truly free?

The recent startling and bloody aggressions of the slave spirit in threatening imprisoning, branding, shouting, and murdering those of our brethren who dare feel, speak, and act for the bondman as bound with him: who dare think that mercy is *not* a crime, call for strength-ened and more powerful, nay, unwearied exertions—more self-denial—personal sacrifice on our part, that we may bid the monster back to the hellish place of its birth. As a nation, we are on the verge of ruin. The prisons, the bloody defiance of the oppressor—the cry of our murdered brother's blood, from every mountain and valley—plain and swamp, of the South;—the shriek of the captured fugitive, as he is hurled back to bondage by slavery's northern "hell dogs;"—all these and more, proclaim to us that inaction is *treason*, and silence, *crime*.

Come and help us. Help us expel from the world a monster spirit that gluts upon the liberties and lives of God's free men. Be not penurious.—"As ye would that others should do to you, do ye even so to them." Your own bodies are imprisoned—the fetters are on *your* limbs—the iron in *your* soul—inasmuch as this is your brother's fate.

Give us of your substance—no matter of what name, kind or nature it may be—everything—anything will be valuable. Almost *every* person has *something* that may be devoted to this purpose. Will you not hunt it up? Do it for humanity's sake—for your own sake.

All contributions, or communications for information or otherwise, may be sent to the Anti-Slavery Office, corner of Broad and Dorance Streets, care of Amarancy Paine.

S. R. Harris, *Hannah B. Shore.*
Mary R. Clarke, *Lucretia Francis,*
Abby Thurber. *Olive Tuber.*
Sarah B. R. Foster, *Abby A. Lake,*
Caroline Ashley, *Alby Burgess,*
Sarah R. Smith, *Mary Smith.*
Elizabeth H. Brown, *Amarancy Paine.*

PROVIDENCE, May 10th, 1845.

CAPITAL PUNISHMENT.

☞ The Massachusetts Society for the Abolition of Capital Punishment, will hold a meeting on Friday of the anniversary week, (the last in May,) in the Marlboro' Chapel, Boston. Further notice will be given hereafter. We hope our friends from abroad will be there to help he cause along!

ELEVENTH ANNUAL MEETING OF THE NEW HAMPSHIRE ANTI-SLAVERY SOCIETY.

At a meeting of the Board of Managers of the New Hampshire Anti Slavery Society, holden at Concord, April 21, 1845, it was

Voted, That the Eleventh Annual Meeting of the New Hampshire Anti Slavery Society will be holden on WEDNESDAY, the 3d of June next, at 10 o'clock, A. M. in the Town Hall in Concord, to act on the following business, viz:

To receive and act upon the reports of the Executive Committee and the Treasurer;—to elect the officers of for the ensuing year;—to transact such other business as the interests of the Society and the cause in which it is engaged may require, and to attend to such communications and discussions upon the great cause of Human Freedom, as time and circumstances may afford.

BENJAMIN COMINGS, *President.*

J. H. ELA, *Secretary.*

NEW-ENGLAND ANTI-SLAVERY CONVENTION.

The friends of impartial freedom and unconditional emancipation are summoned to attend the annual meeting of the New-England Anti-Slavery Convention, which will be held in Boston, on TUESDAY, May 27th, and will probably occupy three days, as usual.

The Convention has annually increased in numbers, interest, and importance, since the commencement of the series, till it now takes the first rank among all the meetings held in this city during the anniversary week. The gathering this year, it is hoped and expected, will be multitudinous beyond all precedent.

In behalf of the Massachusetts A. S. Society,

FRANCIS JACKSON, *President.*

EDMUND QUINCY, *Secretary.*

Boston, May 2, 1845.

TO THE ABOLITIONISTS OF EASTERN PENNSYLVANIA.

Are you ready, dear friends, to commence with us preparations for the Pennsylvania Fair of 1845? Warm hearts and active hands we would enlist, at this early period, that no time may be lost which might be profitably spent in this service. Information respecting what is to be done, it can scarcely be necessary to offer to those who, year by year, have been laboring side by side with us in this department of Anti-Slavery toil, and wh

Poetry.

For the National Anti-Slavery Standard.

WE'RE FREEMEN.

Come boys, hurrah! hurrah for the sport,
For the rope falls swift and sure!
And see on the back,
How raised in its track
The blister answers with quick retort,
Or the blood flows free and pure!
Hurrah boys, hurrah! our sport is rare,
The slave is the ox we love!
And active or slow,
He must feel the blow.
Hurrah boys! we're free from all care
While *slaves* and the gallows we LOVE!

Ha, ha! I love the sound of the lash,
While the hoe scrapes o'er the ground;
Our oxen—gee! woa!
And now falls the blow,
Oh, hurrah, as the horse-whip we dash
At the half-naked forms around!
Hurrah for the fun! come boys, hurrah!
We're lords wherever we rove.
Hurrah for the whip!
The pleasure we sip!
We're freemen, or, so says the law!
Ha, ha! we do what we love!

NEW-YORK, May 8th, 1845. H. R. W.

From the Michigan Star of Freedom.

OUR FLAG.

BY REV. MR. DAVIS, OF NEW BUFFALO.

My country's flag! how fair,
Upon the summer air,
Stream out thy folds;
Thy stars and stripes recall
Days of our fathers' thrall,
Which, in her silent hall,
Fond memory holds.

Days when high deeds were done,
When hard fought fields were won
By mighty men;
When leagued invaders met
The sword and bayonet,
By strong hands firmly set
For freedom then.

How nobly in thy youth,
On thy broad field, the truth
Resplendent shone:
"All men, of *right*, are free,
We will not bow the knee,
Save, mighty God, to thee,
To thee alone."

Thus did our fathers swear,
And sealed the oath with prayer
Great God, to thee.
They made that promise good,
When, 'neath that flag they stood,
And watered with their blood,
Fair freedom's tree.

Yet now my country's flag
Waves over *slaves*, who drag
In pain and wo,
Oppression's damning chain;
And blood was shed in vain,
On many a hill and plain,
Long years ago.

My countrymen, beware!
Our fathers' earnest prayer,
Was heard on high.
When on the tented field,
Strong in the truth, they kneeled,
And unto God appealed,
For liberty.

Beware! for "God is just,"
Repent, redeem your trust,
Unbind the chain.
Up! up! for liberty,
"Let the oppressed go free,"
Wash out from sea to sea,
In tears the stain.

So may our land unroll
Its flag from pole to pole,
From East to West;
Sacred to TRUTH and RIGHT,
Bearer of PEACE and LIGHT,
And, passed the world's dark night,
MAN, MAN be blessed.

From a Western Paper.

LINES,

Suggested by the receipt of a Flower from my Father's Grave.

BY JOHN STAUPITZ.

The Grave-Yard.

In church-yard green, of grave-stones old,
Wearily bearing the tale oft told;
A grave was dug, and the early flower,
With deep earth heap'd in a solemn hour.

The Spoiler.

A solemn hour—for the spoiler Death
Had come with power; the lov'd one's breath
Had gone like a flame put out by a gust
Of midnight air, and the living was dust.

The Victim.

The living was dust. The morning sun
Stole through the darken'd room on one
Who had seen its evening ray depart,
With gentle eye and cheerful heart,

The Lament.

That cheerful heart, of toiling life
The fount and type, has quit the strife;
Nor widow's wail, nor orphan's cry,
Will ever wake that sealed eye.

The Dream.

That sealed eye—it lies so still,
Beneath the eyelid damp and chill.
Behold how high the morning beam,
And yet remains that tranquil dream.

The Early Morning.

That tranquil dream! Ah, no: 'tis o'er—
The spirit's free, he dreams no more;
While midnight darken'd where he lay,
He met an earlier, brighter day.

The Contrast.

A brighter day, where night and pain,
O'er dying forms no longer reign;
And while among the graves we stand,
The lov'd one claims a better land.

The Flower.

A better land—and flowers I trust,
More fair than that which crown'd his dust;
Then like that flower, o'er the pile,
Where Grief will revel, Hope may smile.

GALENA, March 16th, 1845.

THINK OF THE SLAVE.

Think of the slave, in your hours of glee,
Ye who are treading life's flowery way;
Naught but its rankling thorns has he,
Naught but the gloom of its wintry day.

Think of the slave, in your hours of wo!—
What are your sorrows, to that he bears?
Quenching the light of his bosom's glow,
With a life-long stain of gushing tears.

Think of the slave, in your hours of prayer,
When worldly thoughts in your hearts are dim.
Offer your thanks for the bliss ye share,
But pray for a brighter lot for him.—*Chandler.*

Miscellany.

From the India (Calcutta) Review.

GEORGE THOMPSON, ESQ.

(Continued.)

We resist the inclination which we feel to quote from many other parts of these lectures, but trust that they will be brought within the reach of all who desire to possess them. We shall therefore lay them aside after we have extracted one passage in which Mr. Thompson, with his accustomed manliness, avows the nature of the means by which he seeks to benefit the condition of the natives of this country.

"The means we shall adopt to advance our object are such as may be most candidly stated. We have nothing to conceal; nothing about which we shall for a moment equivocate. We shall diffuse information by means of lectures, essays, the reprint of compendious works, and as soon as possible, by the issuing of a periodical publication. We shall endeavor to demonstrate, to the entire conviction of our fellow-countrymen, that the grandest sphere which the world presents for the employment of British capital is British India, in her agricultural capacity. We shall labor to keep prominently before the public mind, at the same time, the benevolent object of our society, and to guard with the utmost care against the introduction of any distracting or adulterating principles. We shall vindicate the right of the cultivator—assert his title to be treated with respect, to be admitted to a share in the management of his own public affairs, and to have his ancient native institutions recognized and regarded. We shall fearlessly animadvert upon the character of the Government, awarding credit where credit is due, and rejoicing in the first appearance of a disposition to relax the rigor of the British rule in India. We shall deem it a solemn duty to bring into notice whatever systems and regulations we deem injurious to the people of India, and derogatory to the dignity, honor, and usefulness of the British name.

* * * * *

"Again, the attention and feelings which may be awakened we shall seek to direct into the best and most influential channels. The constituted authorities will not be overlooked in our endeavors to do good to India; they will be reminded of their responsibility—they will be urged to the performance of their duty—they will be given to understand, that our full determination is to carry to Parliament, as the final court of appeal, the cause of the injured native of India; and that while that cause shall never be sullied by calumny, vituperation, or causeless complaint, so neither shall it be disgraced by sycophancy, subserviency, or a timid submission to the unreasonable demands of any corporation, however ancient, however powerful, or however upheld by the smiles and co-operation of the State. We, know, Sirs, that there are many causes predisposing our countrymen to look with interest and expectation to our possessions in the East. Within the last few days, since our last assembling here, we have received the intelligence of a victory which has brought under our immediate influence a large additional territory—the position in which we stand to several nations on our eastern and southeastern border—the state of our affairs with China—the late desolating famine—the desire for a more abundant and cheap supply of cotton wool—the necessity for new outlets for our manufactures, and the spirit of enquiry and discussion which has appeared in the Court of Proprietors—these and other circumstances operate to produce a general feeling of interest in the condition and prospects of India. These circumstances will affect the minds of multitudes, while many more will regard with intense interest recent changes and events as connected with the social and moral improvement of the immense population of an empire thus mysteriously committed to our Government and to our care. I might refer, too, to other and still nobler enterprises and plans respecting India; but these are often dwelt upon, and dwelt upon more ably and eloquently than I can hope to do. I do not therefore refer to the great and magnificent plans for the spiritual enlightenment of that country. I deem it sufficient to say, that all these stand intimately connected with the onward progress and final consummation of our highest and our purest hopes and aspirations respecting the inhabitants of Asia. Now, upon the principles I have maintained, by the measures I have stated, for the objects I have set before you, we intend to pursue the work upon which we have entered. Our motives have been assailed; and they will be again; but we will vindicate our intentions by the consistency of our conduct and the meekness of our temper, rather than by the boldness and loudness of our protestations. It is comforting to know that, however weak, that however few, however despised, however obscure, however uninfluential,—if we have laid hold of a right principle, we shall yet triumph. 'Onward!' shall be our motto. The spirit that never tired, that never quailed, while pursuing the great object of negro emancipation, has been invoked, has been awakened, is now stirring; and what we did for the slave of the West shall, with the help of God, be done for the Hindoo of the East."

We must not omit to notice, that the lectures from which the foregoing extracts have been made, are printed as taken down by the reporters, from the lips of the speaker, while delivering himself *extempore*.

In January, 1840, in furtherance of the objects so ably agitated in his several lectures, Mr. Thompson established the British India Advocate, edited for many months by Mr. W. Adam, and afterwards solely by himself. The circulation of this periodical, to the extent of one thousand copies of each number, affords the best evidence of the interest it excited; and though discontinued in consequence of the time and attention of Mr. Thompson being absorbed on another, and, in character and principle, a kindred subject, it will, we understand, be revived on his return to England.

In 1841, Mr. Thompson entered the Court of Proprietors of East India stock, and under the privileges of his new position, vindicated the Rajah of Sattara—advocated the extension of the permanent Revenue Settlement to the Upper Provinces—and opposed the Affghan war.

In his defence of the Rajah of Sattara, in his first speech at the India House, there is one passage that evidences the independence and spirit with which Mr. Thompson repelled the ungenerous insinuation that he had entered the Court of Proprietors as the appointed and feed advocate of the dethroned prince. "If the advocate of the Rajah, (he replied,) I am his unknown and unbought advocate. My name if uttered in his ears would be an unmeaning sound. I hope for nothing from his gratitude, as I fear nothing from the opposition or displeasure of those from whom I differ."

More than twelve months after this, we find Mr. Thompson meeting, but with a still more indignant tone, a similar imputation upon the disinterestedness of his advocacy of the Rajah's cause, contained in an article in the Bombay Times; and we hear that Mr. Thompson has asserted in this city—that, throughout the entire discussion on that question, he has received no other compensation that the conviction on his own mind of having done his duty. This we believe, as we are well assured that Mr. Thompson is not the man who would affirm to an untruth.

From the speech above quoted, the following extract speaks equally to the honor of Mr. Thompson's character and principles:

"I speak here to-day, less as a mere holder of India stock, than as a citizen of this empire: as one zealous for the honor of the British name, and the integrity of the dependencies of the crown. We have, I will not say by what means, got possession of a vast country. It is populous, it is rich, it is capable of improvement to an indefinite extent. How, I ask, is the honor of which we are so proud to be preserved unsullied? How are our distant possessions to be retained and transmitted? Why, by one way, and by one way only. By acting upon principles of unbinding honor; by conciliating and attaching the natives of our territories; and by redressing every injury brought to your knowledge. You may say, 'we are only tenants at will; at all events, we occupy under a very short lease, the renewal of which is uncertain; and though things may not be altogether what they ought to be, they will last our time, and we shall leave our predecessors to take care of themselves.' This is neither honest nor loyal. This company are stewards over a domain, which they are bound to manage with all the regard to its improvement of which they are capable—we are not the proprietors of India. India belongs to the crown and the nation, and should be managed for the benefit, first, of the natives of the soil, and next, for advantage of the entire population of the British Empire. If, by acts of injustice and oppression, you alienate the feelings of the people, your tenure of possession will be transient; and losing the hearts of the people, you will next lose the country you have taken from them. But if you pursue a different course, a glorious and honorable career is before you."

Towards the end of 1841, Mr. Thompson was urged,—and very properly induced, to aid the laudable objects of the Anti-corn-law Association; and during that and the following year he was, consequently, chiefly occupied in exciting the interest of the public on the right side of this all-absorbing topic; the impossibility of having two great questions before the public at one time, unavoidably, for a season, abridging his labors on behalf of India.

Mr. Thompson, accordingly, in February, 1842, visited Southampton, where his efforts, though of course violently opposed by the landed interest, met with the most triumphant success. For the services thus rendered, a piece of plate, presented to Mr. Thompson in the presence of four thousand spectators, evidenced the grateful feeling he had excited. Nor was this the only gratifying token he received of public approbation, his talent, zeal, and philanthropy had deservedly gained for him the esteem and admiration of many of the influential citizens, by whom he was invited to offer himself a candidate for the borough, and he accordingly stood with Lord Nugent. They were, however, after an honorable struggle, successfully opposed by Messrs. Mildway and Hope.

In the very month following his defeat, (October, 1842,) Mr. Thompson again stood forth the zealous champion of the Anti-corn-law Association, and at the great meeting of the League, at Manchester, delivered a speech, the whole of which we would lay before our readers but that its length would absorb our entire space. As, however, it places the subject in a new and striking light, and shows Mr. Thompson's adherence to the principles he so early laid down for the government of his public efforts, to test all measures according to their conformity with the highest principles, we make the following extracts. The opinion entertained of this speech by those who listened to it, may be estimated by the fact, that, on the following morning, the Council of the National Anti-corn-law League, unanimously resolved to print, for immediate circulation, an edition of 10,000 copies:

"There is one point of view in which this cause may be regarded, which to me appears an important one; and as you have called upon me to address this meeting, I shall make a few remarks upon it. I mean the connection between the present appalling distress of the country, and the acts of the Government—and between both of these and the morals of the people. It is one of the most inspiring and mysterious considerations in relation to the nature of man, that his morality, so mighty in itself, and so endless in its issues, should be exposed to mortification and injury, from every influence that reaches him in his passage through life. The passions of his parents and playmates affect it, long after he is removed from their locality and sight. The influence of antidiluvian biography—the remotest imaginings of fancy—the tales of the nursery—the weeds of the garden—the love and fears of far-off strangers—the dreams of his neighbors—the fall of a thunderstorm—or the song of a ballad hawker—are all elements in the causes that collaterally affect the morality of our nature. Over these, however, and a thousand other coadjutant forces, the will of man should, and can exert a presiding potency, and an all-subordinating control. The power to do this constitutes a part of our moral obligation; the omission to exercise this power—a power of which we are all conscious—which we all confess to ourselves—(though we too often plead the force of circumstances)—the omission to exercise this power, I say, is 'the head and front of our offending.' Much of the world's morality is, however, the creature rather of constitution, interest, or habit, than of reflection and choice. But what then? Why this most certainly: the more spurious, imperfect, and contingent, the floating every-day morals of the world are, the more grave, the more necessary, the more incumbent is the duty of wisely and jealously warding off the obliquitous influences by which men are known to be governened to so great an extent, and to secure, if possible, that the causes which habitually affect our morality should be as sound as they are permanent. Perhaps there is nothing that can be named, next to the power of domestic life, that operates on our morals with such uniform emphasis as *the laws under which we live*. They are made to produce certain effects—they are armed with high sanctions—they are backed by an all but irresistible power—they are enforced by pains and penalties—they are a present, and constantly operating motive—either restraining or inciting. Let me illustrate this by a reference to circumstances around us. *Poverty* is, it is well known, when excessive, in most instances the mother of crime. If, therefore, the laws of a country doom the greater part of its people to a state of poverty, they become permanent 'ministers of sin;'—and, as far as they have this tendency, they are chargeable with the guilt of immorality. What an appalling mass, then, of antagonist power are the governments of the world? The anathemas uttered in Paradise contained no elements inimical to the moral interests of the banished parents of our race. None. But, alas, the influence of most bodies of human laws is ultimately ruinous to the character of the people for whose government they were framed. An immoral law is seminal revolution; and, like all other seminal powers, requires only that time and circumstances should elaborate the mighty mischief. Hence the decline of former empires. 'Assyria, Greece, Rome, Carthage, where are they?' And the same cause will precipitate, if not counteracted, our own fall. Immoral laws generally begin their history by creating false wealth, and false standards of excellence and power—which again become the seeds of other evils, and work the ruin of the State.

* * * * *

"What can be a finer theme for any man, placed in society in this world, and especially in this part of it, than the morality of Governments? The theory of law is but an elaboration of the principles of justice, applied to society. But the practice of law is, for the most part, tyranny and fraud, supported by the wealth of the factions, and the ignorance, and imbecility of the people. Whence came wars and rumors of wars, but from an invasion, somewhere, of the rights of political justice. Whence the widespread cruelties and oppression of India—the horrors of the Slave-Trade—the wicked assaults on China—the perfidious aggression at Cabool—but from the same cause. If one nation, and that Great Britain, could be brought to feel the importance of making morality and politics synonymous, what would be the influence throughout the world? Then, indeed, our missionaries would not be thought satirists of their own nation; our statutes and the Bible would be but different parts of the same body of truth. Our literature would be purged of much of its pollution and falsehood, and the halls of justice, that are now too often clotted with tales and proofs of might overcoming truth, would be redolent of another spirit, and to them the persecuted and the poor would turn, with an eagerness similar to that with which the homicide sought the safety bench in the cities of refuge of old. No one, my friends, doubts the importance of the principles and examples of an individual. The nation's principles and examples, which are but the condensation of those of twenty-seven millions of souls, are surely of importance in the ratio of the population, and our influence over other kingdoms. My friends, this is a thought which I cannot enlarge upon; but it is worthy your most profound attention. I may illustrate it, by the case of the *abolition of Slavery*. An act of simple justice, as between man and man. Yet, adulterated as it was, by the machinations of our opponents—think of the character we claim—the glory we have won—the influence we exert—the prospects we have opened—the destinies we have made certain—the blessings we have bequeathed—the peace we have secured—by this single, simple act, of common honesty towards a poor and oppressed race."

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(To be continued.)

From the Albany Atlas.

THE WATER-CURE.

The following letter from our townsman, A. J. Colvin, Esq. will be read with interest, not only on account of the experience it relates, and the judgment it expresses concerning "the Water-Cure," a subject which is already attracting much inquiry—but for the sake of the assurance it affords to the numerous friends of the writer, of his returning health and vigor:

GRAEFENBERG, Austrian Silesia, April 4, 1845.

Messrs. Editors:—The importance which has been attached, in certain quarters, to the work of Dr. Graham on the Water-Cure, and the efforts which have been made, it is understood, to give it circulation, have occasioned the document, a copy of which enclosed, I send to you. Will you insert it in the Atlas? The original has been forwarded to the London Morning Chronicle for publication. Mr. Draper also sends a copy to the New-York Tribune, with a letter (which I should be pleased if you would republish) addressed to the Enniscorty (Ireland) Hydropathic Society, by Mr. Gibbs, one of the sufferers, exposing some of the most flagrant misstatements which the Doctor has made.

Who are most competent to estimate Priessnitz, his patients, who have been under his care for periods varying from three months to two years and upwards, and who have been in habits of constant intercourse and consultation with him, or Doctor Graham, who spent nineteen days at Graefenberg?

A fellow countryman, speaking recently of Dr. Graham's work, remarked to me, that no man, with ears to hear and eyes to see, could spend three months at Graefenberg, and write a book against Priessnitz and the Water-Cure, except he were a scoundrel. This is severe language, perhaps, but it is quite difficult to comprehend how an unprejudiced man, after a sojourn of nineteen days at Graefenberg, and two months at Frewaldau, would so manifestly misrepresent Priessnitz and his practice, as Dr. Graham has done. Sir Isaac Newton was led to discover the laws of gravitation, by observing the fall of an apple; Priessnitz, the art of curing disease with cold water, from witnessing its effects in producing ausschlay or eruption in cases of trifling injuries. Thus, from circumstances so simple and apparently so trivial in themselves, are great truths evolved by the observant mind of genius.

Some kind friend, I learn, has imposed upon the New-York Tribune, (unintentionally, I suppose,) by informing its editor that I have had consumption and paralysis for several years, and that I will return in six months perfectly restored! One would suppose that either affliction were sufficiently formidable, without superadding the other,—and then a perfect cure in six months! My disease, Priessnitz says,—and in this opinion he and Dr. C. C. Yates, late of Albany, agree—is chronic rheumatism, obstructed circulation, and impaired nervous influence—the result of medication and depletion—and certainly curable.

More time is required decidedly to cure chronic diseases in the generality of cases, than one would be led to infer from the works of Claridge and Johnson. In this respect they are calculated, in my judgment, to mislead, and to injure, perhaps, the cause they were intended to promote. The process of the water-cure consists in giving health to the skin, (the tone of which is, commonly, in all cases, wretchedly depreciated,) and rousing the nervous energy of the system by constant excitement, by action and re-action, to throw out, in the shape of crises, the morbific or obstructing matter, which is the cause of disease; and the period requisite for this purpose depends much, of course, upon the nature, duration, and obstinacy of the complaint, and the constitution and vitality of the patient. And *en passant*, I must remark, that it is in adapting the appropriate treatment to each particular case—to every variety of complaint—that the extraordinary genius of Priessnitz becomes conspicuous.

I have now no expectation that my disease (which proves to be more obstinate than I anticipated) will be eradicated within the period limited for my stay, but I shall be greatly better, and shall have received, I am persuaded, from the progress I have made, an impulse which, with such of the treatment as I may follow at home, will ultimately re-establish my health. A short application of the water-cure, when I was first attacked, would have prevented probably all my protracted sufferings and indisposition. Be the result in my case, however, what it may, I can never cease to entertain the opinion, which personal observation and experience have led me to adopt, that Hydropathy is the true, and in general, the only effectual method of curing disease, be it acute or be it chronic.

Graefenberg threatens to be overrun the coming season with cure guests. From present indications I should judge there will be by June next, at least five hundred. Several English families have already secured apartments, among whom is Capt. Claridge, (the author,) who comes for the health of his daughter.

Would that the cause of Hydropathy had taken as deep root with us as it has in Europe! However, the day cannot be far distant when its health-preserving, life prolonging influences will be felt throughout the length and breadth of our beloved land. Twin of the temperance cause, it should be cordially embraced by every friend of that benign movement. It will prove a mighty auxiliary. It is a remarkable circumstance, that about the time, if not the very year the temperance reformation began to dawn with us, the discovery of Vincent Priessnitz broke upon the startled medical faculty of Germany!

Millions yet unborn will have reason to bless the day which gave birth to the Silesian peasant!—Through his humble instrumentality they will probably be spared the nauseating draught, and the potent vegetable and mineral poison, with which their fathers were scientifically dosed, and too often, alas! ignorantly slaughtered. "It is an old saying," remarks Dr. Graham, in his work on the Water-Cure, "that a physician knows not his profession until he has thrice filled a church-yard!" Spared, too, will they be, the torture of the caustic and the blister—and still more fortunate! their life currents will be suffered to meander quietly through their bodies without assault from the leech, the cup, or the lancet.

"Less slaughter, I am convinced," says Dr. Reid, in his work on Hypochardriasis, "has been effected by the sword than by the lancet—that minute instrument of mighty mischief."

Let me not be misunderstood: It is the medical system which I condemn, not the practitioner. Six months' residence here has convinced me that it is false and pernicious, if not eminently destructive of human life. May it not be hoped that the Water-Cure, under Providence, is the destined means of its subversion?

Sincerely, very truly, yours,
ANDREW J. COLVIN.

GRAEFENBERG, Feb. 11, 1845.

To the Editors of the London Morning Chronicle:

SIR: We the undersigned British and Americans, who have resided here for periods varying from three months to two years and upwards, and who, consequently, have had ample opportunities of acquiring correct information, deem it our duty publicly to assert that a work entitled, "A true report of the Water-Cure, by Robert Hay Graham, M. D." abounds in gross exaggerations, misstatements and calumnies respecting Priessnitz. It would lengthen this document too much to go into a detailed refutation of all those portions of Dr. Graham's work which we could contradict. We therefore refrain from noticing any in particular. It will be sufficient to say that, *from personal observation*, we can deny several of Dr. Graham's allegations, and, from information upon which we *can* rely, we are convinced that many more are totally devoid of foundation.

We have seen a letter, dated January 15th, 1845, from Captain Wollf, whom Dr. Graham gives as his authority for some of his most malignant assertions, and to whom he dedicates his book, and we beg attention to the following extracts from that letter:

"I not only," says Captain Wollf, "was a passionate Hydropathist, but am still, to this day, known as an out-and-out one. * * * The information which I gave Dr. Graham *concerned solely the scientific part of the Water-Cure*, and could not, of course, be otherwise than favorable, I being, as above stated, an Hydropathist. With regard to the wretched stuff you allude to, as to whether Mr. and Mrs. P. drink wine or grog, whether Miss S. S. and other English ladies were treated with or without clothes, the tiresome story about Munde, or whether the Princess L. did or did not employ the cure, with such like I have *never* concerned myself, for I lived at Graefenberg *exclusively* for the Water-Cure."

Thus does Dr. Graham's principal witness fail him! It is only necessary to add, that we do not place the least reliance on any of Dr. Graham's statements. We are led to say thus much from a regard to truth, and from esteem for a great and good man, who has been basely vilified.

In our opinion, Priessnitz, from long practice, varied experience, and close observation, guided by this extraordinary genius, has acquired so intimate a knowledge of the action of water, of its dangers and advantages as regards the human body, both in health and disease, that the most delicate invalid may safely rely upon his judgment, and in this opinion we are sustained by the fact of his great success in the treatment of almost every variety of disease, which surpasses that of any physician on record. The patients who seek his aid may be divided with few exceptions into two classes, *those who by medical men have been pronounced incurable, and those whose diseases are the result of medical treatment*, and out of the large number whom he yearly treats, it would be absurd to expect that he should never lose one; but we cannot believe that the Water-Cure is the best remedy for disease, without also believing that he, *its discoverer*, is the best practitioner of it, and to convince us to the contrary would require somewhat stronger and more unexceptionable testimony than that of Dr. Graham. From the portrait which Dr. Graham draws of Priessnitz, one who did not know him, would be apt to imagine him as full of assumption and charlatanism, whereas he is as far from either as any man, being as remarkable for his simplicity and truth, as for a native modesty and assuming propriety of demeanor, which, combined with his kindliness of heart, win respect and regard from *almost* all who approach him. Requesting that you will do us the favor to give insertion to this letter, we are, Sir, your obedient servants.

RICHARD L. JONES, JOHN GIBBS.
GRATTON BRIGHT, WM. MURRAY,
AUGUSTUS BLAIR, Capt. ROBT. MURRAY,
J. H. O. MOORE, Capt. ANDREW J. COLVIN,
THOS. SMITHETT, M. A. ALONZO DRAPER,
ANDREW B. MILLS, G. TIETSCH,
C. SEWELL, JAMES HAMILTON,
HORATIO GREENOUGH, WM. DARLEY,
HENRY J. ROBINSON.

From Christmas Festivities, by John Poole, author of Paul Pry.

THE WAYS OF WINE MERCHANTS.

"There, now, Sir, to prove how much gentlemen may be mistaken, I assure, you, Sir, as I'm an honest man, I never had but two sorts of wine in my cellar—port and sherry."

"How! when I myself have tried your claret, your"——

"Yes, Sir, *my* claret, Sir. One is obliged to give gentlemen everything they ask for, Sir. Gentlemen who pay their money, Sir, have a right to be served with whatever they please to order, Sir; especially the young gentlemen from Cambridge, Sir. I'll tell you how it was, Sir. I never would have any wines in my house, Sir, but port and sherry, because I *know them* to be wholesome wines, Sir; and this I will say, Sir, my port and sherry were—*the—very—best*—I could procure in all England."

"How! the *best?*"

"Yes, Sir, *at the price I paid for them.* But to explain the thing at once, Sir: You must know, Sir, that I hadn't been long in business when I discovered that gentlemen know very little about wine; but that if they did n't find some fault or other they would appear to know much less—always excepting the young gentlemen from Cambridge, Sir, *and they are excellent judges.* [And here Burley's little eyes twinkled in a humorous commentary on the concluding words of his sentence.] Well, Sir, with respect to dinner wines, I was always tolerably safe; gentlemen seldom find fault at dinner; so, whether it might happen to be Maderia, pale sherry, or brown, or"——

"Why, just now you told me you had but two sorts of wine in your cellar."

"Very true, Sir, port and sherry. But this was my plan, Sir. If any one ordered Madeira: From one bottle of sherry take two glasses of wine, which replace by two glasses of brandy, and add thereto a slight squeeze of lemon; and this I found to give general satisfaction—especially to the young gentlemen of Cambridge, Sir. But, upon the word of an honest man, I could scarcely get a living profit by my Maderia, Sir, for I always used the best brandy. As to the pale and brown sherry, Sir, a couple of glasses of nice pure water, in place of the same quantity of wine, made what I used to call *my delicate pale*—(by the bye, a squeeze of lemon added to *that* made a very fair Bucellas, Sir—a wine not much called for now, Sir; and for my old *brown* sherry, a *leetle* burnt sugar was the thing. It looked very much like sherry that had been twice to the East Indies, Sir; and, indeed, to my customers who were *very* particular about their wines, I used to serve it as such."

"But, Mr. Burley, was n't such a proceeding of a character rather"——

"I guess what you would say, Sir; but I knew it to be a wholesome wine at bottom, Sir. But my port was the wine which gave me the most trouble. Gentlemen seldom agree about port, Sir. One gentleman would say: 'Burley, I don't like this wine; it is too heavy.' 'Is it, Sir? I think I can find you a lighter.' *Out* went a glass of wine, and *in* went a glass of water. 'Well, Sir,' I'd say, 'how do you approve of *that?*' 'Why—um—no; I can't say—.' 'I understand, Sir; you like an *older* wine—*softer;* 'I think I can please you, Sir.' Pump again. 'Now, Sir,' says I, (wiping the decanter with a napkin, and triumphantly holding it to the light,) 'try this, if you please.' 'That's it Burley; that's the very wine; bring another bottle of the same.' But one can't please everybody the same way, Sir. Some gentlemen would complain of my port as being too poor; without body. In went *one* glass of brandy. If that did n't answer: 'Ay, gentlemen,' says I, 'I know what will please you; you want a fuller-bodied, rougher wine.' Out went *two* glasses of wine and in went *two* or *three* glasses of brandy. This used to be a *very* favorite wine—but *only* with the young gentlemen from Cambridge, Sir."

"And your claret!"

"My good, wholesome port again, Sir. Three wines out, three waters in, one pinch of tartaric acid, two ditto orris-powder. For a fuller claret, a little brandy; for a lighter claret, more water."

"But how did you contrive about Burgundy?"

"That was *my* claret, Sir, with from three to six drops of bergamot, according as a gentlemen liked a full flavor or a delicate flavor. As for champagne, that, *of course*, I made myself."

"How do you mean 'of course,' Burley?"

"Lord, Sir," said he, with an innocent, yet waggish look, "surely everybody makes his own champagne, *else what* CAN *become of all the gooseberries?*"

Translated for the Tribune, from the French of Madame De Stael.

WAR AND ITS VICTIMS.

Many years since, I read of a warlike monarch who, after a brilliant victory, wept most bitterly, when he beheld a multitude of men deprived of their lives by a premeditated design—by *his* studied will—by his express command.

Historians have learned, with admiration, that there once existed a prince so sensitive and so humane. He wept, instead of rejoicing, at the sight of a hostile army entirely destroyed—at viewing half of his own more numerous followers slain; for such matters are always the necessary consequences which pay for brilliant victories, merit crowns of laurel, and deserve the ecstatic eulogies of poets. It is well known, that the tear of a prince, shed at the appropriate time, is sufficient to repair all ravages and atone for all the murders of a campaign, or even of his whole dynasty.

Nevertheless, an old Captain, of a character rarely found near the courts of conquering heroes, approached his monarch, and, with stern seriousness, thus addressed him:

"One shudders when he beholds the bloody corpses—the conquerors, disarmed by death, fallen upon the bosoms of those whom they themselves have slain. But the sequel of a field of battle will exhibit scenes a thousand times more sad than this before us."

"At least, these brave warriors, lying confusedly in the dust, will suffer no more; they have quitted the honors and the tyranny of sanguinary ambition. But, who can tell, or even imagine the wailings and grief of those who loved, and still survive them? What would become of you, sire, if that innumerable host of desolated beings should suddenly appear before you? If the fathers, the mothers of these unfortunates—if their widows and children, overwhelming by their cries and maledictions, the triumphal songs of victory, should flock together, surround you, and press about you with their horrible tumult of reproach and lamentation—should they demand of you a reckoning for all the blood you have spilled? In what manner could you shun, or stay their rage? Upon your cars of triumph? You would recognize them no more—despair has broken them down."

We are ignorant of the answer of the monarch, but it is most probable that he sent the old philosopher-captain to moralize at his leisure upon some desolate island far away from courts, from kings and heroes.

From the Commercial Advertiser.

VON RAUMER ON THE SLAVERY QUESTION.

We find in the *Deutsche Schnellpost* the following intimation of the view which has been taken of the Slavery question in this country by Baron Von Raumer, whose work may shortly be expected from the press:

Frederick Von Raumer, lately in Berlin, at the "Science-union," lectured on his travels through North America, and indeed, principally on Slavery in the United States. He merely enumerated the several grounds established by the most eminent anti-Abolitionists, for retaining the present condition of slaves in the Southern States, and especially, endeavored to show that the condition of the slaves, as existing in North America, in many respects, was to be preferred to the position of our (Prussians) proletarians, or workmen employed in factories, and this, too, both for the sake of the slaves, and the moral and political idea of the republic.

The lecturer seemed to be inclined to approve of these views, although he decidedly admitted the difficulties in removing the present respective condition, in such a way, as not, either, to violate an existing right of property, or place the negroes in a condition far worse for them.

At all events, the lecture, from its spirit, is to be styled an "anti-Abolitionist one," and, therefore, may be supposed to have met with much opposition on the part of the ladies present, and such persons generally as do not consider any progress impossible at which the human mind earnestly aims.

Associated Agency.

Central Office, 20 *Wall Street*, *(basement,)* *New-York.*

THE attention of persons who are desirous of improving their condition in life, is respectfully invited to the following great bargains now offered in this office.

864 acres of land with improvements, in Lyonsdale, Lewis Co. N. Y. 40 miles north of Utica, with half of the immense water-power of High Falls, on Black River a large and never-failing stream, with sixty feet fall, with a saw-mill in operation. The whole, or a part will be sold Price for the whole only $12,000.

A farm of 750 acres of the best quality of land in Frederick Co. Virginia, 40 miles from Washington City, in a high state of cultivation, with superior buildings, including stock and farming utensils, for $25,000.

3,000 acres of valuable land in Luzerne Co. Pennsylvania, with improvements, water-power, &c. for $37,500.

A large portion of the Town of Mount Carmel, Wabash Co. Illinois, with extensive tracts of land in the vicinity, including two villages, with Houses, Lots, Ferries Coal-Banks, and an abundance of water-power. Water communication by way of the lakes to New-York, and by the Mississippi to New Orleans.

A part of the town of Toolesborough, Louisa Co. Iowa, on the River Mississippi, with several thousand acres of land adjoining.

8,660 acres of first-rate rolling land in Lincoln Co. Missouri, on the Mississippi, 1,000 acres Prarie, the balance timbered land. Price $5,000.

20,000 acres of excellent farming land, very favorably situated in Hampshire Co. Virginia, at $2 an acre.

40,000 acres of choice selected land in Michigan, at $1 an acre.

2,500 acres of land in West Tennessee, Perry Co. will be sold, a great bargain.

60,000 acres, in Fentriss Co. Tennessee, in tracts varying from 1,000 to 5,000 acres each, of good farming land with Iron, Coal, Saltpetre, Epsom Salts, Copperas, and water-power.

214,000 acres in Washington, Green, Cock, Sevier and Blount counties, Tennessee, at 25 cents an acre. On these lands are Iron, Bituminous Coal, Fine Clay for Pottery, Feldspar, Quartz, Lime, Alum, and an inexhaustible supply of water-power.

Several of the above tracts of land are peculiarly adapted to the settlement of industrial Associations.

Also, for sale in this office, a great variety of Farms, Mills, Houses, Town-Lots, &c. in the different Counties of the States of New-York and New Jersey, and in all the Western States and Territories, at the lowest market prices, and with warranted title.

Having 26 Branch offices in the West, 9 in New England, and 4 in Europe, our Associated Agency offers the greatest facilities to persons wishing to buy, sell, or exchange Real Estate. All such are invited to command our services.

A principal object of the Association is, to put in practical operation a plan, by which persons wishing to purchase Real Estate of any description, may, with the least possible delay, trouble, or expense, be informed where they can find property for sale, adapted to their circumstances and wants; and by which the seller and the buyer may be brought together, to make such transactions as may be mutually beneficial.

We have already a rich Register of property for sale, to which we invite the attention of those who wish to purchase Real Estate of any description, or in any par of the country.

We also conduct an Agency for non-resident proprietors of Western Lands.

Agency for *procuring* and for *selling* Patents in the United States and in Europe.

Agency for receiving orders for Arnold's *Superior* Scythe Sharpening Rifles, Price in New-York, $6 a groce.

Agency for effecting insurance against fire in all parts of the Union.

Agency for sale of the Recipe for the genuine Berlin Hams, superior to Westphalias.

Agency for procuring Loans on Bond and Mortgage.

BUFFUM & Co.
Basement Office, 20 Wall Street
November 28, 1844.—tf.

Graham House, New Arrangement.

ROSWELL GOSS informs his friends and the public, that he has enlarged his Boarding Establishment, known as the

GRAHAM HOUSE, 63 BARCLAY STREET,

by adding to it the adjoining house, and is prepared to accommodate transient or permanent Boarders on the most favorable terms. All friends of Temperance desiring a quiet home, and freedom from the fumes of Alcohol and Tobacco, are invited to patronize this house. The vegetable system will be strictly adhered to, but a table will be served for those who prefer a mixed diet. Croton shower and warm baths free.

October 17. ROSWELL GOSS.

CAPITAL PUNISHMENT.

(Second Edition.)

JUST Published, and for sale at this office, a new work on Capital Punishment. By Charles Spear. It contains a variety of thrilling and instructive anecdotes; also, all the capital offenses in every State in the Union; and a speech from O'Connell on the subject. Also, several instances of the execution of the *innocent*. Facts are drawn from history and observation, and the entire scripture ground has been examined. The work is embellished with a fine engraving. Price, 62 1-2 cents.

Education and Industry!

THE Northampton Association of Education and Industry have appropriated a suitable tenement for the accommodation of 15 or 20 boarding pupils. They will be members of a family, under the care of the Director of Education, assisted by his wife, and other teachers, and will be subject to the same treatment and regulations as pupils who are members of the association. The name of the association indicates the idea of culture, towards the realization of which our efforts will be directed. Systematic, habitual industry is deemed indispensable to education, which should aim at the harmonious development of the physical, intellectual, moral, and religious tendencies in active, practical life.

We shall consider $100 a year as an equ